INTRODUCTION.

131 The coast line of the Aden Protectorate starts in the west from Ras Murad opposite the island of Perim, and runs eastward to Ras Dharbat 'Ali, which separates it from that of the Sultanate of Muscat and Oman. Roughly speaking, the Protectorate is bounded in the interior on the west and the north by the Kingdom of Yemen and the Great Desert, and on the east by the Qara country which is part of the dominions of His Highness the Sultan of Muscat and Oman. It also includes the island of Soqotra. The Hadhramaut lies in the east of the Protectorate between the Wahidi and 'Aulaqi countries on the west and the Mahra country on the east. North, it reaches to the Empty Quarter.

642 631 The two principal chiefs of the Protectorate are Their Highnesses the 'Abdali Sultan of Lahej and the Qu'aiti Sultan of Mukalla. The capital of the former lies about 20 miles north of Aden and that of the latter some 300 miles east. It will be easily realized that these two chiefs are by their geographical positions the natural leaders of the western and eastern parts of the Protectorate, and the 'Abdali Sultan, who is the premier chief of the Protectorate, has established his hegemony over the western portion. In some ways the Qu'aiti Sultan is perhaps the most important ruler of the Protectorate, for he controls, or has direct influence over, a larger population than any other chief, and, except for the Mahra Sultan of Qishn and Soqotra, whose nominal kingdom extends over a much wider area, he rules the largest tract of territory in the Protectorate. Although he is acknowledged by the Kathiri Sultan as having precedence in the Hadhramaut, he has not yet secured recognition by the Wahidi Sultans, or by the Mahra Sultan, as their natural leader.

643 648 636 The whole of the Aden Protectorate is ruled by its own chiefs, who are independent as far as their internal affairs are concerned. Their relations with the Protecting Power are for the most part regulated by treaty, and while their foreign affairs are entirely controlled by His Majesty's Government, interference in matters of domestic concern is generally limited to advice.

121 This report offers a survey of the social and political organization of the Hadhramis and of the resources of their country as seen by the writer. The object of this introduction is to give a brief indication of the present trend of development as it appears to him.

178 185 There is an extraordinary complexity of social and governmental organization in the Hadhramaut. The country is in a transition period between the disappearance or modification of the earlier social organization, which has itself evolved with the centuries, and the development of Government more or less on modern lines.

The various classes of society in the Hadhramaut are described in the re[illegible]s, and the interplay of some of them, one with another, has, in the course of time, as in other countries, given rise to abuses which, as the life and thought of the Middle Ages is influenced

During our visit the maximum and minimum temperatures 132
recorded during stays in the principal towns were as follows :—

	Dates inclusive.		Maximum.	Minimum.
Mukalla	[illegible] to 5th November	...	86·8	75
	[illegible] December	...	82	74·5
Shihr ...	[illegible] December	...	80·2	73·3
Du'an ...	[illegible] November	...	78·8	70·3
Shibam ...	17th to 20th November	...	84·2	66·8
	21st to 24th November	...	75·1	62·3
Tarim ...	21st November	...	75·9	72·9
	2nd to 5th December	...	88·5	70·3

The lowest temperature we recorded on the whole trip was 37·3 at 6.45 a.m. on 29th November at Sih Rieidat al Kathiri. The highest was 88·5 at 4 p.m. on 5th December at Tarim.

The States of the Hadhramaut.

In Article I of the Qu'aiti-Kathiri agreement of 1918 it is stated 642
that the Qu'aiti Sultan and the Kathiri Sultan "recognize that 618
the province of Hadhramaut shall be one province, the said province being an appanage of the British Empire under the Sultan of Al Shahr and Mukalla." This agreement appears *in extenso* in Appendix II. By it the Kathiri agreed to accept as binding on him the treaty of 1888 between the Qu'aiti and the British Government, which extended British Protection to Mukalla and Shihr and their dependencies, and also accepted the arbitration of the British Government in the settlement of future disputes.

The Qu'aiti state of Shihr and Mukalla is one of the most 642
important of the Sultanates and Chiefdoms forming the Aden Pro- 631
tectorate. The Sultan receives a nominal stipend of Rs.60 a month
from British funds and is entitled to a salute of eleven guns. 643
The present Sultan, His Highness Salih bin Ghalib al Qu'aiti, succeeded his uncle in March 1936. He is recognized as being the ruler of the whole country, but that part of it defined as being Kathiri is autonomous in its domestic affairs and is ruled over by Sultan 'Ali bin Mansur. By virtue of the Qu'aiti-Kathiri agreement, negotiations with the Kathiri Sultanate are conducted through the medium of the Qu'aiti Sultan.

It is necessary, however, to avoid the impression that all the 642
country included in the term Hadhramaut is ruled by Qu'aiti or 631
Kathiri in the same way as obtains in more advanced countries,
for such is far from being the case. In both Sultanates there are 641
a number of towns or districts where the Government is absolute, and the central Government appoints Governors who take full responsibility for the affairs of those places. In some cases there are stretches of country including series of villages which are ruled in the same way, but every now and then will be found autonomous towns and villages. These belong to particular tribes or particular families, and the Qu'aiti or Kathiri Governments have no

642 say in their administration, nor do they collect taxes from them.
631 From an administrative point of view the inhabitants of these
641 towns are considered as Qu'aiti or Kathiri subjects and on proceeding abroad would be given Qu'aiti passports. In the same way, although members of the various tribes of the Hadhramaut are theoretically either Qu'aiti or Kathiri subjects, they are not directly ruled by the Qu'aiti or Kathiri Governments; the Sultans have treaty relations with the tribes. It may often happen that both Governments have agreements with the same tribe, but, as will be seen later, it is possible to consider each tribe as being subject to either Qu'aiti or Kathiri influence. There is no form of representative Government in the Hadhramaut.

Population.

164 An informant quoted by Van den Berg estimated the population of the Hadhramaut in 1886 as follows :—

Shibam to Shabwa, including Wadis 'Irma, Duhr and Rakhia ...	20,000
Wadis 'Amd, Du'an, and Al 'Ain	25,000
From Shibam to Tarim	50,000
From Tarim to Seihut	6,000
From north of the main wadi to the desert	15,000
From south of the main wadi to the sea	16,000
Shihr and its environs	12,000
Mukalla and its environs	6,000
Total	150,000

Van den Berg, however, appears to consider this excessive. He gives the population of Seiyun as 15,000, Tarim 10,000, Shibam 2,000, Al Ghurfa 1,500, and 'Einat 1,000.

According to *An Account of the Arab Tribes in the Vicinity of Aden* (1909) the Qu'aiti are estimated at 50,000, including Beduin tribes in the pay of the Qu'aiti, and the Kathiri at 7,000 armed men.

Van der Meulen in *Hadhramaut, some of its mysteries unveiled* gives the following estimates: Shiheir 1,500, Shihr 6,000, Mukalla 12,000, Du'an 20,000 and 1,500 Beduins, Hajarein 3,000, Hureidha 2,000, Shibam 8,000-9,000, Tarim 12,000, Seiyun 12,000-15,000, 'Einat 5,000, and Shibam, Al Qatn, and the villages between, 20,000.

Mr. O. H. Little in his report on the *Geography and Geology of Mukalla* estimates the population of Mukalla at about 10,000, but Mr. H. M. Heald, who accompanied Mr. Little to report on the agricultural resources, was given an estimate of 30,000.

The official estimate of the population contained in the Annual Administration Report of Aden is 300,000. In Mukalla I was given 400,000. Using the estimated figures of population of towns, and of the number of armed men in various tribes, which were given

645 of a Municipal Council composed of merchants and notabilities being formed in Mukalla, but it did not seem likely that it would eventuate.

635 The Sultanate is divided into five *liwas* or provinces. Shihr, the oldest, Mukalla, Du'an, Hajr, and Shibam. Each of these provinces is ruled on behalf of the Sultan by a salaried Governor or *Muqaddam*, who has at least one paid clerk. He has direct control over the Qu'aiti towns in his province, and in important ones which are not autonomous there is a sub-Governor responsible to the Governor of the province. Subject to the general orders of His Highness the *Muqaddam* has power to settle any case in the province, but there is an appeal to the *Wazir* and Governor of Mukalla. From the judgments and decisions of the *Wazir* appeal lies to His Highness.

● 631 There are a number of autonomous towns throughout the Hadhra-
632 maut governed by particular tribes or families, and the Central
635 Government does not interfere in their internal affairs. Relations
642 with the tribes over the country are conducted principally through the Governors on whose towns they economically depend. The Sultan has the two following types of agreements with the various tribes: A. Engagements containing an undertaking to respond to the call of the Sultan in any matter and at any time, and B. Engagements of *bon voisinage* and friendship containing an undertaking to co-operate in matters of mutual interest. These agreements are all written.

The following tribes have A. agreements: Tamimi, Manahil, Ath Tha'yani, Awābitha, Seibani, Beni Hasan, 'Akābira, Muhammadīyin, Sumūh, Al Bab Sura, Hālka, Nūwah, Mahfudh, Makhashin, the Hadhrami Yafa'is, Hāmdi, Beni Daghār, and Buheish.

The following tribes have B. agreements: Hamumi, Qarzi, Sha'āmila, Bahasan, Ma'āra, Jōhi, 'Awāmir, Ash Shenafir al Kathīr, Mahra, Nahd Rodhān, Sei'ar, Ad Deiyin, Ja'da, Baheith, Namāra Beni Hilāl, 'Awāleq, Hājib Beni Sa'd, Bahanaf, Bā Hanaf Āl al 'Ajaz al Mushafir, Āl Senad al Murqashi, Ba Habāb, Meseiliyin, 'Asārina, Āl Sūeid and Āl Mubarek, Beni 'Utheiman, Bā Babekr and Āl Zaghīb, tribesmen of Sadf, Al 'Amūdi, Ash Shof, Beduins of Shāūla, Āl Beihan al 'Awāmir, Al Khashia al Murqashi, Deiyeb, Qumeish, and Bā Bekr.

661 When there is any doubt as to the loyalty of a particular tribe,
431 hostages have to be provided who are kept in Mukalla prison, at
642 Du'an, and sometimes at Shihr. Hostages may be changed every month. Presents are given and subsidies paid to some of the tribes, and on the visits of tribal *'Aqils* to provincial headquarters they are given presents, and in some cases entertained.

642 The Qu'aiti administration makes no attempt to interfere with
632 tribal usages, but tribal usage does not run in the Qu'aiti towns
and within the area round them demarcated by [illegible]
[illegible]

following are notes on the other tribes mentioned, with the addition 000 of three small tribes also dependent on the province.

ATH THA'YANI.

This tribe possess houses and grazing lands around Reida and 619 Qus'eir as far as Damakh. They live to the east of the Hamumi 631 with whom they are allied, but they are not a Hamumi clan. They have an "A" agreement‡ with the Qu'aiti, who pays them an annual subsidy.

HAMUMI.

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Clan.	*Section.*	*Places.*	*Nos.*	*'Aqil.*
Bahasan at Tanbūl	—	Wadi al Ma'di	250	
Al Yamīni	—	Wadi 'Arf	150	—
As Sa'īdi	—	Al Wāsit	350	—
Bā Hasan Bā Zamāri	—	North of Hami	100	—
Al Harāwiza ...	Beit Sarqāha	Ya'is Kherid	100	—
Beit 'Ali	—	Al Khamt	250	'Ali bin Salim bin Mujanna Habrish.
Seiyids of Āl Zein and Āl bin Qitbān.	—	Al Jebel	60	
Beit ash Sharkha ...	—	Al Jebel	50	—
Beit Shanin ...	—	North of Dis	200	—
Beni 'Ujeil	—	Al Jebel	2,000[1]	—
Al Gharābi	—	Al Jebel and east of Wadi Himem.	450	—
Al Jāmiha	—	Al Jebel	300	—
Seiyids of Beit Hamūda	—	Al Jebel	200	—
Beit Ghatnin ...	—	North of ar Reida and Qus'eir.	200	—
Al Jareiri	—	do. do.	400	—
Bin 'Aāna	—	do. do.	300	—
Al Hasāwil	—	do. do.	500	—
Beit al 'Amaq ...	—	do. do.	200	—
Nōbat	—	do. do.	250	—
Beit Qarrād ...	—	do. do.	700	—
Beit Mabrūr... ...	—	do. do.	100	—
Al Asmūh	—	do. do.	350	—
Al 'Udāl	—	do. do.	300	—
Al Qarzi	—	North of Wadi 'Arf	600	—
Bā Shamakha ...	—	Beit al Qarazat	—	—
			8,360	

[162]

The Hamumi Zei, who are of Himyaritic descent, strong and warlike, live in the country to the north of Shihr, from Wadi 'Arf in the south-west to Damakh Hisāi in the east. The western part of Reida and the southern part of Dis, where they have houses and

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[1] Total estimated number of clan. Except where otherwise stated the estimated numbers given are those of armed men only.

‡ [see p. 92, category 116 -- Analyst]

631 101 619 grazing lands, belong to them, and they range from Shihr to Seihut and up to the Manahil and Jabri. The Manahil country lies to the north and east of them, and the 'Awābitha and Al Heik live to their west.

619 The tribe[1] had a defensive and offensive alliance with the Kathīri, and were always a great source of trouble to the Qu'aiti. They were a byword for murder and robbery, owing to their systematic pillaging of travellers, until the Qu'aiti put an end to these activities by stringent measures some years ago. He now pays them an annual subsidy and has a "B" agreement[2] with them and they [789] have ceased to be troublesome. Since coming to heel the tribesmen regularly load goods from Shihr for Shibam, Seiyun and Tarim, and continually visit Shihr, Hami, Dis, Qus'eir and Reida. They are mainly nomads and own about 3,000 loading camels but no riding animals.

They[1] are the worst enemies of the Seibani, with whom they are continually at war. Inter-tribal feuds exist between several of their own clans, but all unite in the face of a common foe under the leadership of the Beit 'Ali clan, whose chief, 'Ali bin Salim Habrish, lives at Gheil Bā Yamīn and Wadi 'Arf and is the [623] *Muqaddam* of the Zei. A "Council of Elders" is summoned at Gheil Bā Yamīn to decide matters of tribal importance, and the tribesmen of the various clans offer their rifles to prove their goodwill in acceptance of the decision of the Elders. The Mansabs of the tribe are Muhammad bin Muhammad, 'Abdul Bari, and Hussein 'Abdulla al Isma'il of the Āl 'Aidarus, but the Bā Shamakha clan are under the influence of 'Abdur Rahman bin 'Abdulla and 'Abdul Qadir Āl Shibab of the Āl as Saqqaf. These Mansabs interfere in cases of serious tribal disputes or for the accomplishment of truces between fighting clans or tribes.

631 101 619 The clans of the Hamumi live in two districts, Al Ma'rab (the Western) which is the smaller district and is situated to the North of Shihr, and Al Mashqās (the Eastern) which lies to the North East of Shihr. The Bahasan at Tanbūl and the Yamīni are the clans living in Al Ma'rab, but also included in the district are their allies the Sha'āmila, the Bā Habān, and the Meseiliyin. The Yamīni, who are allied to the Seibani and live under their pro- [249] tection, possess 200 camels, and the Bahasan own 100. The latter cultivate *tanbuli* leaf, which is chewed by the people of Shihr and Mukalla, and they have accordingly been nicknamed "at Tanbuli". The Qu'aiti has a "B" agreement with them.

The other clans mentioned in the list live in the district of Al Mashqās, consisting of deserts, fields, and wadis. From the Sa'idi to the Seiyids of Beit Hamūda inclusive the clans have a special system and their chief is the head of the Beit 'Ali. From the Beit Ghatnīn to the 'Udūl inclusive all the clans have their own

[1] [Hamumi [illegible] Zei -- Analyst] [2] [See p. 92, category 11b -- Analyst]

chiefs. The Qarzi, who own about 600 camels but have no cultivation, are independent and the strongest of all the Hamumi clans. They have a " B "*agreement with the Qu'aiti and they are in favour of peace and amity towards the Government with whom they have long been friends. 631 101 619

The Beit 'Ali clan possess about 400 camels and have no cultivation. The Gharābi are nomads with about 400 camels. The Beit Shahin possess some 200 camels, and the Bā Hasan Bā Zamāri 100. The Beni 'Ujeil clan are cultivators and not fighters. They possess few arms and own about 600 camels. All the Hamumi clans are divided into many houses and branches.

ASH SHA'ĀMILA.

This small tribe, with whom the Qu'aiti has a " B " agreement, live between 'Arf and Gheil Bā Wazir in the district of Al Ma'rab. Together with the Bā Habān and the Meseillyin, they number 300 armed men.

AL BĀ HABĀN.

This tribe, which together with the Sha'āmila and the Meseillyin number 300 armed men, live in the district of Al Ma'rab to the north of Shihr.

AL MESEILLĪYIN.

The Qu'aiti has a " B " agreement with this tribe, who possess houses and grazing lands in the district of Al Ma'rab to the north of Shihr. They are connected with the 'Awābitha but are not a part of that tribe. Together with the Sha'āmila and the Bā Habān, they number 300 armed men.

AL 'ASĀRINA.

An independent tribe with whom the Qu'aiti has a " B " agreement. They possess houses and grazing lands in the southern part of Shihr.

AL BĀ HABĀB.

A very small tribe living between Wadi Ma'di and Gheil. The Qu'aiti has a " B " agreement with them.

TRIBESMEN OF SADF.

This small tribe, with whom the Qu'aiti has a " B " agreement, live above the Sha'āmila. They were attached to the Kinda, but became separated. Hamdani mentions a sub-tribe of Kinda called Sadif with a sub-division named Bahr.

AL 'AWĀBITHA.

The clans of the 'Awābitha are the Bā Zor living at Al Hushin, Bā 'Anis living at Ghurb, and Bin Mujashar. They are a Himyaritic tribe, estimated at 2,000 to 3,000 persons, including some 700 armed

*[see page 92, category 116 -- Analyst]

631 101 619 men, and occupying the Wadi al 'Ain (south-east of Haura), the Wadi 'Adim, and the country to the east as far as Wadi Bin 'Ali. They also extend to the neighbourhood of Gheil Bā Wazir and at places border the Hamumi. The village of Ghurb, which is the headquarters of the Bā 'Anis clan, consists of about 250 houses. The tribe are independent, part settled, part nomad, and they ply their camels for hire between Mukalla, Shiheir, and Shihr, and the Wadi Hadhramaut via Wadi al 'Ain. They possess about 800 [423] camels. The settled 'Awābitha owned many date trees in Wadi al 'Ain, but they have sold or mortgaged a large number of them to the wealthy inhabitants of Du'an. The Qu'aiti Sultan also owns date groves in the wadi which used to be looked after by his slaves, but owing to a quarrel between the tribe and the slaves the latter were removed and the property entrusted to the care of the Bin Mujashar clan.

At one time the tribe had a defensive alliance with the Kathiri against the Qu'aiti, but they are said now to be loyally allied to the latter who pays them an annual subsidy and with whom they have an " A "* agreement. Though not actually under the Qu'aiti they acknowledge his suzerainty owing to his control of the ports, of which they greatly stand in need for the employment of their camels. They are not on terms with the Sei'ar, and they are allied to the Seibani against the Hamumi, their inveterate foes. Their *Mansab* is the Sheikh of the Bā Wazir living at Bawerqat in Wadi al 'Ain, where there are also other Bā Wazir villages, including Safīl which is the headquarters of the chief Bā Wazir *Mansabs*.

AL MA'ARA.

The clans of the Ma'āra are Bin Thabit, Bā Surra, Bin Hateish, Bil Ahwal, Bā Bil Heiz, Bin Basut, Bā Ajban, Bā Hasan, Bā Awahab, Bā Haneish, Bā Tha'lab, Bin Joshum and Bin Shamemi. The tribe, whose habitat is Hirū and ar Reida, are often considered a clan of the Hamumi, but they are independent although they are closely attached to the Qarzi clan of the Hamumi. Their fighting men number some 400, and they possess houses and grazing lands in the upper part of the Shihr province; but they have no running water and their cultivation depends on rain. They breed camels and sheep, and they ply for hire between Shihr and the Wadi Hadhramaut via their own country, but they also go into Mukalla in order to obtain loads. They are said to be in the pay of the Qu'aiti who has a " B " agreement with them.

AL JŌHĪ.

This tribe, who were originally part of the Seibani but are now independent, have houses and grazing lands in the upper part of the Shihr province, and Reida belongs to them. It is said that they are in the pay of the Qu'aiti, who has a " B " agreement with them.

*[See pg=92, category 116 -- Analyst]

635 depend on the capital for business and supplies, as do the tribes of 619 Nahd Rōdhān and Āl Makhāshin (included with the Nahd, see Chapter XIX). The Hadhrami Yafa'is, and particularly the sections of Bal'ala, al Hamdhān, al Jābri, Ibn az Zu', and ash Shabeibi, also look on it as their headquarters.

The following are descriptions of the tribes more closely connected with the province. The others mentioned will be found under more appropriate heads :—

BENI HASAN.

Clan.	*Section.*	*Places.*	*Nos.*
Bā Haj	Bā Zala and eight other sections.	Mazinab	120
Bā Ra'ida	—	—	70
Bā Kadīm	—	—	50
Bā 'Azad	Daqeil Bā Dalhūs	'Azad	30
Rahbani		4	15
			285

[162]

619 The Beni Hasan, a Himyaritic tribe, closely allied to the 'Akābira who live to their south, are said to have been long settled 631 in the country they inhabit. Their grazing lands lie around Mukalla 101 and extend to the borders of Hajr on the west and to the high lands of Du'an on the north. Their chief village is Lubeib, but they reside also in Wadi Ariat and Asfal al 'Ain, west of Mukalla. They have been described as a clan of the Seibani living in the valley of Jirba and the surrounding mountains. They used to be neighbours of the Kasadi on the east, but assisted the Qu'aitis in their fight against the Kasadi Naqīb and for this reason receive, jointly with the 'Akābira, an annual gift of 700 loads of grain from the Qu'aiti, who also pays them an annual subsidy and has an "A #" agreement with them. Their chief is in his service and bears the title of Shaush. The armed strength of the Beni Hasan is estimated at from 200 to 300 men, and the tribe is under the influence of the 'Amūdi *Mansab* of Tila.

The Rahbani and Bā Haj clans are cultivators, but the Bā Zala section of the latter are nomads and own 500 camels. Half of the Bā Ra'ida are nomads, known as Bā Dahūs, and half are cultivators of dates and jowari; they own about 100 camels. The Bā Kadīm are almost all settled. The Bā 'Azad own about 50 camels, but the Daqeil section are nomads and the Bā Dalhūs are settled.

'AKĀBIRA.

Clan.	*Places.*	*Nos.*
[illegible]	Husn Buwar	250
Suleimani	—	100
Bin Naja and as Sa'idi ...	Masna'a	100
Mukhali	—	35
		485

#[See page 42, category 116 -- Analyst]

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A Himyaritic tribe and a sister tribe to the Beni Hasan. Like them they are said to have been long settled in the country they inhabit, and have grazing lands around Mukalla, extending to the borders of Hajr on the west and to the high lands of Du'an on the north. They also were neighbours of the Kasadi but helped the Qu'aitis against the Naqīb for which they receive, jointly with the Beni Hasan, an annual gift of 700 loads of grain. The Qu'aiti has an " A " agreement with the tribe and pays them an annual subsidy. They, too, have been described as a clan of the Seibani, living to the south and south-west of Howeira mountain. They are said to be a peaceful tribe, having no feud with their neighbours, and, except for the Sa'idi clan who are cultivators, they are all nomads, owning over 700 camels together with a fair number of sheep. Both the 'Akābira and the Beni Hasan ply their camels for hire between Mukalla and Du'an only, and never go into the Hadhramaut. The armed strength of the 'Akābira is estimated at about 500, and their *mansabs* are from the 'Amūdis of Tila.

MUHAMMADĪYIN.

A Himyaritic tribe consisting of the following clans: Buheish, Bā 'Awadh, Bā Jahlan, Mahi, Bā Baheis, Shamasi. They have grazing lands around Mukalla, extending to the borders of Hajr and to the high lands of Du'an, and they have long been settled in the country they inhabit. Their tribal centre is Ghazat al Buheish near Haseisa, where there is some cultivation, and they also have a little cultivation in Wadi Muhammadī. The tribe are on the west of the Beni Hasan and to the east of the Nūwah of Wadi Hajr. They are nomads, peaceful and friendly to both the Seibani and Nūwah in whose fights they take no part, and they own about 600 camels which are used for carrying goods to Du'an. Their armed strength is estimated at from 300 to 700. The Qu'aiti pays them an annual subsidy and has an " A " agreement with them.

HĀMDI.

This tribe, who have long been settled in the country they inhabit, have grazing lands around Mukalla which extend to the borders of Hajr on the west and to the high lands of Du'an on the north. The Qu'aiti has an " A " agreement with the tribe and pays them an annual subsidy.

BUHEISH.

A nomadic tribe under one *Muqaddam* but subdivided into four clans, each with a separate name and chief. They extend along the coast from Ras Rahmat to Fuwa, a distance of 25 miles, with a vast district inland extending to the high lands of Du'an and the borders of Hajr. They were neighbours of the Kasadi and have long been settled in the country they inhabit. The Qu'aiti pays the tribe an annual subsidy and has an " A " agreement with them

Āl Heik.

619 A small nomad tribe, allied to the Seibani, and living near the
631 sea-coast close to Shiheir. With the 'Akābira and the Beni Hasan
101 they were neighbours of the Kasadi on the east. Their chief
occupation is hiring camels for the transport of goods from Shihr, Shiheir, and Mukalla to the interior. They have an 'Amūdi *mansab* and are said to be in the pay of the Qu'aitis.

CHAPTER XVII.

THE PROVINCES OF THE QU'AITI STATE (continued).

3. DU'AN PROVINCE.

635 The Du'an province is defined as containing the towns and villages in the Wadis Du'an and Leisar as far as and including Hajarein. The Governors of the province are also responsible for the safety of the caravan route to Mukalla from the Wadi Himem upwards. The capital of the province is 'Aura in the Wadi Du'an, and the upper part known as Masna'at al 'Aura is entirely occupied by the Governors' castle. For practical purposes 'Aura, Rashid and Khoreiba are one. The co-Governors of the province are Sheikh Muhammad bin 'Umar bin Ahmed Bā Surra and Sheikh Ahmed bin 'Umar bin Ahmed Bā Surra.

361 Du'an is a fairly important caravan centre but lies off the direct
433 route to Shibam. It is heavily cultivated in the upper part of
the Wadi, but its production does not suffice for the needs of the
438 inhabitants. It is the seat of an important honey industry. The
landing-ground for Du'an is at Qā' Bā Nūā, which is about an hour's march from the top of the wadi wall; the descent takes an hour and a-half.

651 The total revenue and dues of Wadi Du'an were returned to me
465 as being $5,800, and those of Wadi Leisar, derived from dues at
fairs and upon palm trees, at $9,200. The total expenditure in salaries of the sheikhs, tribesmen and soldiers, together with customary gifts, is returned at $21,000. The total number of sheikhs, tribesmen and soldiers receiving salaries is said to be 280.

635 The Qu'aiti Government gave me the figure of 50,000 as being
162 an estimate of the population of Du'an province, but the figures
361 appearing in the following statement regarding the towns and
651 villages in the province were given by the Governors. These towns
652 and villages are under the authority of the Governors of Du'an, and

635 most of them are exempted from taxation: Al Qurha, estimated
162 number of men 300, estimated number of rifles 50, the inhabitants
are tribesmen. Husn Bā Sam, men 150, rifles 25, tribesmen. Ar
361 Rubāt, men 800, rifles 100, revenue $1,600, expenditure $1,800; the
651 inhabitants are soldiers. Al Qarn, men 500, rifles 100, inhabitants
652 are tribesmen of Bā Hakīm, a clan of the Nūwah. Al Khoreiba,
men 1,500, rifles 50, revenue $1,500, expenditure $1,800,
inhabitants are soldiers and sheikhs. Sharq, men 300, rifles 50,
revenue $300, expenditure $360, tribesmen and soldiers. Ar
Rashīd, men 400, rifles 150, revenue $1,200, expenditure $1,400,
tribesmen. 'Aura, men 80, revenue $400. Al Qurein, men 800,
rifles 10, revenue $200, expenditure $600.

631 The following towns and villages are under the authority of the
361 Mihdhār family, and the Government derives no revenue from them.
651 Their annual produce is valued at approximately $10,000: Al
Quweira, men 400. Halibūn, men 80. Rihāb, men 400, rifles 30.
162 Hudūn, men 200, rifles 50. Khasūfar, men 100. Dhāhir, men
300, rifles 15. Matrūh, men 250, rifles 30. Al Jubeil, men 400,
rifles 100. Quweirat al Khozab, men 25. Gheil Bal Kheir, men 40.

The towns under the authority of the Sheikhs of al 'Amūdi are: Husn Bā 'Abd as Somad, men 100. Budha, men 1,000, rifles 200. Bilad al Ma', men 100, rifles 10. Khudeish, men 70, rifles 12. Qarn Mājid, men 50, rifles 8.

635 The remaining towns of the Wadi Du'an between Al Qurha and
361 Hajarein are again under the direct authority of the Governors of
Du'an: Sīf, men 400, rifles 30; Sīf has a garrison of 15 Yafa'is of
162 whom five live in the Husn ad Dōla and 10 in the town. Those
I saw were all of the Beni Sa'd Lower Yafa'is. Feil, men 30.
Al 'Ăddiya, men 30. Ghār as Sūdān, men 30, rifles 5. Nasara,
men 10. Naseira, men 10. Seil'a, men 30, rifles 10. Hajarein,
men 500, rifles 10. There is a garrison of Yafa'is in Hajarein.

The towns and villages of Wadi Leisar included in the Du'an province are: Al 'Arsama, men 500, rifles 20. Al Jahi, men 300, rifles 150. Al 'Ardh, men 40. Al Jadīda, men 150, rifles 10. Ad Dūfa, men 250, rifles 20. Jureif, men 150, rifles 10. Subeikh, men 400, rifles 30. Tūlaba, men 500, rifles 35. Dharī, men 600, rifles 30. Hūfa, men 500, rifles 70. Heid al Jazīl, men 150, rifles 10.

635 The following tribes live in the province or are dependent on the
631 wadi: Seibani and its branches, Deiyin, al Hālka, al Marāshida,
Khamikha, Bā Hakīm, Bā Sam, and al 'Amūdi. The Beni Hasan
619 and the 'Akābira (see Chapter XVI) deal equally with Mukalla
and Du'an. The Hālka and the Marāshida, sometimes considered
as separate tribes, are included with the Seibani, and the Bā Hakīm
and the Bā Sam, also sometimes treated as separate tribes, are
included with the Nūwah (see Chapter XVIII).

635 The following are descriptions of the tribes more closely con-
619 nected with the province :—
[762]

SEIBANI.

	Clan.	*Section.*	*Places.*	*Nos.*
101	Marāshida	...	Living round the province of Du'an.	400—500
		Bā Daheiduh		
		Bā Beitar		
		Bā Dhrus	—	
		Bā Kardas		
		Bā Sara		
	Khāmā ...	...	—	300—900
		Bā Surra		
		Bā Kadim		
		Bā Sallum		
		Bā Rashid		
	Hālka ...	...	Hūfa in Wadi Leisar	300—800
		Bā Dajeil		
		Bā Sa'd		
		Bā Nakhar		
		Al Biadha		
		Bā Khashwein		
	As Sumūh ...	...		500—1,000
		Shaka'i		200
		Bā Wasim		
		Jodani		
		Jahzami		
		Bā Buteiya		
		Ghuth		
	Al Mashājir ...	... —	Husn Ba'ba', Wadi Yeb'uth.	250
	Al Qathm ...	... —	—	100
	Al Hamidi ...	... —	—	400
[762]				2,450—4,150

619 The Seibani Zei are said to be part of a Confederation which
631 includes the 'Awābitha and Āl Heik tribes. They extend from the Hamumi country on the east to the Nūwah on the west. The
369 Nahd and Kathīri tribes bound them on the north, and the Beni Hasan on the south. The tribe are partly nomad and partly settled and they own villages round Mukalla and in Wadis Du'an, Leisar, and Huweira; many of them live in 'Aura and Qurein in Wadi Du'an. The settled Seibanis, like other townsmen land-owners, are subject to taxation on their date groves by the Qu'aiti whom they acknowledge in full sovereignty. The nomads acknowledge Qu'aiti suzerainty but pay no taxes. Their country is at present the safest for travelling and a *siyar* is unnecessary. The Qu'aiti pays the tribe an annual subsidy and has an " A " agreement with them.

619 Muhammad bin 'Umar and Ahmed bin 'Umar Bā Surra of the
622 Khāmā clan of the Seibani, the Qu'aiti Governors of the Du'an
628 province, are also the paramount *Muqaddams* of the tribe. Inter-tribal disputes are settled by reference to the heads of neutral clans, more important cases being carried to the Bā Surras and the Shatiri Seiyid who is their *Mansab*. The Mihdhār family of Seiyids descended from Sheikh Abubekr, also have great influence

1 [[illegible] 12 [illegible] 115 -- Analyst]

with the whole tribe, as have the 'Amūdi Sheikhs of Budha and 619
Tila who exercise considerable authority, in as much as they can
on their own initiative interfere and declare a fight between the 622
Seibani and Hamumi as ended on the Seibani side. The Qathm 628
clan, who live furthest from the sea and ply their camels between
Du'an and Hadhramaut, have the following *mansabs*, Muhammad
bin Muhammad, 'Abdul Bari, and Hussein 'Abdulla al Isma'il.

Of the clans and sections given above, the Handbook of Arabia 619
mentions the Bā Sara and the Sumūh, and also the Basarīyah 628
and Bā Qūr whose names I did not obtain. The Marāshida clan
are nomads, owning about 1,200 camels which they ply for hire 101
between Mukalla and Du'an and Hadhramaut. In November 1934,
this clan were at feud with the Sumūh.

The Khāmā are a hardy, nomad people, owning cattle and sheep 619
and about 1,000 camels. The Bā Kadīm section are the strongest 101
in numbers but the Bā Surra the most important. The Hālka
clan have grazing lands round Mukalla extending towards Wadi 631
Leisar. They own about 300 to 400 loading camels which they
ply for hire between Mukalla and Hadhramaut via Wadi Leisar.
The Qu'aiti has an "A" #agreement with the clan and pays them an
annual subsidy. The Biadha are a very small section, and the Bā
Khashwein, though not really a section, live under the protection
of the Hālka and are so closely allied to them that they are generally
considered one of their sections.

The Sumūh, who own about 600 camels, are the largest clan. Their grazing lands lie round Mukalla extending to the borders of Hajr on the west and to the high lands of Du'an on the north. They have long been settled in the country they inhabit. The Qu'aiti pays the clan an annual subsidy and has an "A" agreement with them.

'AMŪDI.

The tribe consists of the following clans: Āl Motahhar, Āl Muhammad bin Sa'id, Āl Ahmed bin Muhammad, Āl Baghābira, Āl Saklu', Ash Sheikh 'Umar al Munasib, Āl Batuk (Bin Tuk), Āl Badahia (Bin Dahia), Āl Bā 'Abd al Qadir, Āl Bā Ahmed, Āl at Teiyar, Āl Barubeid, Āl Faqih, Āl Bajumā, Āl Basamad, Āl Kushan, As Suq'an, Āl Batawīl, Āl Basaqr, Āl Abubekr, Āl Barmusa and Āl Bayasin.

The 'Amūdi or Beni 'Isa live in Wadi Du'an and on the plateau of Reidat ad Deiyin. They are descended from one Sa'id bin 'Isa known as 'Amūd ad Dīn, and the men bear the title of Sheikh. They were once paramount in the Wadis Du'an and Leisar, but in 1900 when, with a force of about 1,100 men, they advanced and occupied Qurein and 'Aura, the Qu'aiti collected men from Khoreiba and Rashid and these, reinforced from Mukalla, broke the power of the 'Amūdis once for all. They fled to the mountains and treated for peace, but were permitted to return to Sīf and Budha and gradually obtained possession of a considerable area of fertile land in Wadi Du'an and Wadi Leisar.

#[see page 92, category 116 -- Analyst]

619 The whole tribe[1] are now peaceable and the Qu'aiti has a " B "[2]
622 agreement with them. The leader of the Motahhar clan who resides
631 at Budha is acknowledged as the paramount chief, but for practical
635 and political purposes the 'Amūdis are under the actual control of the Seibani leaders, the Governors of Du'an, though the Qu'aiti allows them autonomy in their own towns. The towns of Qeidun, where their ancestor lies buried, and Dhuba also belong to the tribe, and the Sheikh of the former is 'Abdulla bin 'Abdur Rahman bin 'Umar bin Muhammad, and of the latter Sheikh 'Abdulla bin Salih bin Motahhar al 'Amūdi.

DEIYIN.

631 The Deiyin tribe consists of twelve clans. The estimated number
101 of armed men where obtained is given after each clan: Al Bazi,
619 200; Bā Kershūb, 200; Al Bās, 150; Bā Salim, 50; Bā Kharbūsh, 50; Bin Sūeidan, 200; Bā Masdūs, 150; Bā 'Umein, 300; Labarja Bā Henhen, Yās, Ba Kharshūm.

The tribe trace their descent from Kinda. They inhabit Reidat ad Deiyin on the tableland between Wadis Du'an and 'Amd, and also the west of Du'an and Beina: their chief village is Zila. It is said that the estimated number of men belonging to those clans living at Al Hauta and 'Asala is 1,500. They possess camels and sheep, but live mainly by cultivation, and their means of livelihood depend on Mukalla and Du'an. The Qu'aiti has a " B " agreement with the tribe. Thier *mansab* is ' Isa bin ' Abdul Qudir Āl Haddad.

BĀ JUBA.

A small tribe living at Qarat al Mihdhār under the influence of Seiyid Bubekr bin Hussein al Mihdhār. They formerly followed the plough but have now taken to arms.

KHAMIKHA.

This tribe live on the outskirts of the province of Du'an.

CHAPTER XVIII.

THE PROVINCES OF THE QU'AITI STATE (continued).

4. HAJR PROVINCE.

635 The Hajr province includes the Wadi Hajr with its towns and
103 villages from Meifa to Ras al Kalb, together with the towns and villages in the south between Bir 'Ali and Wadi Hajr. According to a local account the Wadi was first known as Wadi Hajr Wahab after a man who came there, diverted the water springs, and then died. He was followed by the people of Kinda who found Sheikh Sa'id bin 'Isa al 'Amūdi living there. They assisted him to open the springs, and also imposed taxes to be paid by the people to the Sheikh. The Kinda ruled in the wadi which then became known as the Wadi Hajr Kinda. Later there came the Bin Daghār

[1] [The 'Amudi, see preceding page -- Analyst]

[2] [See page 12, category 116 -- Analyst]

tribe who are now very weak, though the wadi is still called after 635
them Wadi Hajr Bin Daghār. To-day the wadi belongs to the 103
Qu'aiti and it is said that in time it will be known as Wadi Hajr
Qu'aiti.

The capital of the province is now Kanina, said to have about 635
300 to 400 houses and an estimated population of 1,500. Other 361
important villages are Yuwan, the old capital, As Sadaka, Husn
Bā Suleiman, Husn Ba'ba', Al 'Asala, Al Qima, Al Hussein, 162
Husun Bā Raghab, Jōl Bā Hāwa, Leswa and Muhrin. The Gov-
ernor is Sa'id Marzuk Salah. Hajr is an agricultural province 438]
and it is estimated that the number of tribesmen is 5,000. As
I did not visit the Hajr province during my tour, the information
given is even more at second hand than in other cases.

The tribes living in the province or dependent on it are the Bin 631
Daghār, Nūwah, Āl Deiyeb, Āl Bā Bekr and Āl Zaghīb, Āl Bā 101
Hanaf Āl al 'Ajaz al Mushafir, Āl Khāshia al Murqashi. The 619
following is a description of these tribes together with others connected with Hajr.

NŪWAH.

Clan.	*Section.*	*Sub-section.*	*Places.*	*Nos.*
Nūwah Hajr ...	Āl Bā Rashid	—	Al Qcima, Libna	400
	Āl Bā Sheiba	—	Libna	150
	Āl Bā Shuqūr	—	—	80
	'Ayāl Sa'd	—	—	—
	Āl Bā Hajām	—	—	40
	Āl Bā Sa'd	—	—	—
	Āl Bā Faqqās	—	Qazein, Yuwan	200
	Āl Bā Dubīān	Āl Bā Sabera	Jōl Bā Hāwa, Al Qāsima, Yuwan, Muhammada, Kanina.	400
	Āl Bā Mas'ud	—	—	—
	Āl Bā Dabeis		Yuwan	100
	As Sumahi		do.	—
	Āl Bā Sara		do.	—
	Āl Bā Qarwān	—	Muhammada	250
	Āl Bā Rajāsh	—	Kanina, Sherij Bā Jamum, Husun Āl Bā Rajāsh.	400
	Bā Mussita		—	100
Nūwah Du'an	Āl Bā Hakīm	—	Al Qarn	100
	Āl Bā Sam	—	—	120
	Āl Bā Khamis	—	—	100
	Āl Bā Ka'as	—	—	150
	Bu Sa'd	—	—	—
	Bā Safr	—	—	50
	Āl Bā Shihab	—	—	—
Nūwah Lajrāt Du'an.	Āl Bā Batin	—	—	70
	Āl Bā Sūeid	—	—	50
	Āl 'Afif	—	—	—
	Āl Bā Meis	—	—	—
				2,760

[162]

●631 The Nūwah live in Wadi Hajr, occupying the country north
101 of the Muhammadīyin and west of the Seibani. They have work-
617 ing and trading connections with Mukalla, but their chief occupation is the rearing of camels and they have a fair amount of cultivation, mostly dependent on rain. The tribe gave the Qu'aiti a great deal of trouble in his efforts to subdue them, but they are now friendly to him and under his influence. He pays them an annual subsidy and has an " A "* agreement with them. The house of Al Beiti Seiyids of the Bā 'Alawi family living at Gheil bin Yamīn are said to have influence over the tribe.

The Bā Faqqās and the Bā Dubīān sections live between the Wadis Bārda and Kanina which run into the main Wadi Hajr. The Bā Dubīān own about 100 camels. Their sub-section, the Bā Sabera is descended from the ancient tribe of Saberāt, one of the original Hadhramaut tribes.

The Bā Qarwān own about 150 to 200 camels, the Bā Sam about 100, and the Bā Shuqūr 100. The Qu'aiti has a " B "* agreement with the Bā Sara section.

BIN DAGHĀR.

This independent tribe live at Al Hussein in Wadi Hajr, but have working and trading connections with Mukalla, and the Qu'aiti, who has an " A " agreement with them, pays them an annual subsidy. As has been said the main wadi is still called after them, although they are now a weak tribe. The Āl Maknun Seiyids have influence over them.

ĀL DEIYEB.

The clans of the Āl Deiyeb are Āl Sūeid and Āl Mubarek, Āl Beni 'Utheimān, and Āl al Qumeish. The Qu'aiti, who recently renewed alliance with the Beni 'Utheimān, has " B " agreements with each clan and with the tribe as a whole. They live to the west of Hajr and belong to the Sultan of Balhaf.

ĀL BABEKR AND ĀL ZAGHĪS.

The Qu'aiti has a " B " agreement with this independent nomadic tribe living in Hajr.

ĀL BĀ HANAF ĀL AL 'AJAZ AL MUSHAFIR.

A tribe living beyond Hajr with whom the Qu'aiti has a " B " agreement.

ĀL KHĀSHIA AL MURQASHI.

This tribe live near Fuwa and near Hajr. The Qu'aiti has a " B " agreement with them.

ĀL BĀ HANAF.

A Hajr tribe living with whom the Qu'aiti has a " B " agreement.

*[see page 92, category IIb -- Analyst]

Āl Hājib Beni Sa'd.

This tribe also live at Jerdan and the Qu'aiti has a " B " agreement with them. 631
101
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An Namāra Beni Hilāl.

The Qu'aiti has a " B " agreement with this tribe who live at Wadi Yeb'uth beyond Wadi 'Amd.

Āl Senad Al Murqashi.

This tribe live beyond Hajr and the Qu'aiti has a " B " agreement with them.

The Beduins of Ash Shāūla.

This small tribe, who were originally of Hajr, now live to the west of Jerdan. The Qu'aiti has a " B " agreement with them.

Nu'mān.

The clans of the Nu'mān are Āl Baheith and Āl Bā Qātmi living at Sidāra and Wadi Salmun, and Āl Bā Suleiman living at Husn Bā Suleiman. The tribe is said to number about 2,000. and the Qu'aiti has a " B " agreement with the Āl Baheith clan.

CHAPTER XIX.

THE PROVINCES OF THE QU'AITI STATE (continued).

5. SHIBAM PROVINCE.

The Shibam province, which is described by the Qu'aiti as being 635
the eye and the backbone of the Hadhramaut, includes the towns 167
and villages up the Wadi Hajarein from, but excluding, Hajarein
as far as the Wadi Hadhramaut, and eastward along the Wadi [illegible]1
Hadhramaut to just east of Shibam. The capital of the province 361
is Shibam, a tightly-packed walled city of 500 houses, seven 611
mosques, and an estimated population of 7,000. The other towns and villages of the province after Hajarein are: Jidfera, belonging to the Āl Jābri (a clan of the Hadhrami Yafa'is) with 50 armed men; Al Jahi, belonging to the Bin Musā'id with 35 armed men, (on enquiry as to which tribe the Bin Musā'id belonged I was informed that they were a clan of the Sei'ar, but this should be treated with reserve); Nahūla, belonging to the Āl 'Umar Mahfudh with 85 armed men; Al Manīdhara, the inhabitants of which are full subjects of the Qu'aiti Government; Al Hauta and Meshhed belonging to the Seiyids of Al 'Attas; Marāwih, Al Aqlāt, and 'Adab belonging to the Bā Wazīr townsmen; Qabdhein ar Rōdha with 30 armed men under the *Mansab* of Meshhed; Sadba belonging to the Rabbā (a section of the Nahd) with 50 armed men; Qarn Āl Sharāh belonging to the Āl Manif (a section of the Nahd) with 70 armed men; Badra, Al 'Ardh, Dīār Āl Nāsir, and Siraj with 45, 50, 35, and 30 armed men respectively, belong also to the Rabbā; Bahrān belonging to the Nahd Āl Thābit with 60 armed men; Haura, with a population of 1,500, all subjects of the Qu'aiti

635 Government; 'Arūdh al Makhāshin belonging to the Makhāshin
162 section of the Nahd, with a population of 300, all subjects of the
631 Qu'aiti Government; An Naq'a belonging to the Bā Wazīr townsmen
with a population of 500; Al 'Ajlānia, belonging to the Āl
611 Kathīr with 17 armed men; Al Man'at, belonging to the Nahd with 35 armed men; and Al Marāti', a village between Al Man'at and Henin, with 200 armed tribesmen of Kinda, and 50 of the Nahd.

At Al 'Ajlanīa between Henin and Al Qatn are the houses of the Bā 'Umar Sheikhs with 15 armed men; the town of Mad-har bin Nahīd in the Wadi Manūb with 500 armed men of the Nahd and Āl Shabīb (a section of the Nahd), and Dīār al Maqārīm with 30 armed Nahd tribesmen.

Between Al Qatn and Shibam are: 'Ardh Masrūr belonging to the Āl ash Sheikh 'Ali Āl 'Ali bin Ahmed (Yafa'is) with 60 armed men; Huweila belonging to the Āl ash Sheikh 'Ali Āl Salim bin 'Ali (Yafa'is) with 40 armed men; Khashāmir belonging to the Bin 'Ali Jābir (of the Mausata clan of Hadhrami Yafa'is) with 80 armed men; Al 'Iqad, situated at the end of Al Qatn and the beginning of Wadi Beni Rashīd, belonging to the Āl Qu'ata (of the Mausata clan of Hadhrami Yafa'is) with 75 armed men; 'Ikāba and Al Husn belonging to the Hamdhān (of the Nahd) with 30 armed men; Husūn at Al Qatn belonging to the Āl az Zu' (of the Nahd) with 40 armed men; Husūn belonging to the Bal'alā (Hadhrami Yafa'is) with 30 armed men; and Husūn belonging to the Āl Jābri (Hadhrami Yafa'is) with 25 armed men.

438 Shibam is the most important advanced market of the Hadhramaut, and has a large inward traffic from Mukalla. It is also a
361 buying market for the products of the country north and west, and the products of these parts are consumed in the town. Caravans come from San'ā in about 15 days. The tribesmen bringing these caravans are Āl 'Aqīl, Āl Rabi', Āl Khalifa, and 'Abīda. The principal inland traffic, however, is from Merkha, Hadhina, Joba, Beihan, and Harib. These caravans, mainly carrying maize, wheat, barley, ghee, oil, oilcakes, cotton, honey, blankets, and spinning cloth, are brought by 'Aulaqis, Hamām, Āl Ruba'ia, Āl 'Aqīl, Āl Maradi'a, Āl Khalifa, Dohum, Karab, Nahd and Āl Bureik tribesmen.

361 There is no regular communication with Nejd although occasional visitors come skirting the desert. Members of the Rashidi tribe also come to Shibam now and then. There is a landing ground at Shibam, and apart from its being a large caravan station it is in touch with towns between Hajarein and Qasm by car. It has no great industries, but makes mats and dyes cloths and skins.

635 The Governor of the Shibam province is Ferai Sa'id, a slave
567 who has held high positions and who has previously served at Shibam. He has also been Governor of 'Einat. He was appointed in October 1934, in succession to Sultan 'Ali bin Salah al Qu'aiti.

Sultan 'Ali has great influence in the province and particularly 635
among the Sei'ar, as his mother belonged to the Āl Sab'ān clan of 567
that tribe.

The following tribes depend on Shibam: Sei'ar, Nahd Rōdhān, 631
Al Makhāshin, Hadhrami Yafa'is, the tribesmen of Āl Kathīr ash
Shenafir including their Beduins, Āl Mahfudh, Bin Musa'īd, Bā 619
Wazir, 'Awaliq, Harizi, Āl 'Amr, Āl Bin Balleith and Āl Heidera. 101
Of these the Makhāshin, sometimes considered a separate tribe, are included with the Nahd, and the Bin Musa'īd are included with the Sei'ar. A description of the Shenafir Confederation will be found in Chapter XXII.

The following is a description of the tribes living in, or close to, the province :—

SEI'AR.

Clan.	*Section.*	*Places.*	*Nos.*	*'Aqil.*
Āl Hātim ...	Hasr al Malāqīt	Hasr in Wadi Mahdhara.	—	Yeslem bin Muhammad bin Jerbū'a.
	Āl Huweilān	Merikh in Wadi Mahdhara.	100	
	Āl Jerbū'a	Al Ārūh in Wadi Mahdhara.	70	—
	Ad Dalkh	Bādī in Wadi Mahdhara.	30	—
	Āl Dahlān	Az Zamra in Wadi Mahdhara.	30	—
	Āl Mulhī	Husn Āl Mulhī	140	'Abdulla bin 'Aun bin Mulhī.
	Āl 'Abdulla 'Aun	Hadhī	150	Salim bin Muhammad al Jerbū'a.
	Āl Mesādisa	Jōl Āl Bajnab	70	do. do.
	Āl 'Ubeidun	Al Gheidha	20	do. do.
	Āl 'Asākira	Husn Āl 'Asākira.	30	do. do.
	Āl Ma'ruf	—	—	—
	Āl Sa'dun	—	—	—
	Āl Yahajīn	—	—	—
	Āl Bā Khushm	—	—	—
Āl 'Ali ...	... Āl 'Ali	Husn Āl ar Ria, Husn Tālib, Husn Meshāmid Husn al Ā'swar, Husn al Mūshahi.	40	Tanāf bin Seheil bin Rumeidān.
Dūmān ...	... Dūmān	Husn Lekdān, Husn Bil'ādh, Husūn al Qana, Husn Seir, Husn Waqāsh.	100	—
Āl Bā Rūh ...	—	Qariat as Sumuh.	60	'Ali bin 'Afīa bin Tarim.
Āl Bāqi Mesllem	—	—	100	do. do.
Āl Sab'ān ...	—	Qaria Jidfela	25–40	—
Āl Bā Wasīfa ...	—	Husn ash Sha'ba.	15	—

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619
101

Clan.	Section.	Places.	Nos.	'Aqil.
Āl Moshāikh Āl Is-haq.	—	~~Qariat al Hujr~~, Qaria Sarin al Meshāikh.		—
Āl 'Ayāf	—	Qariat al Hujr Āl 'Ayāf.	—	—
Ba'rān (Āl Leith bin 'Umar).	—	Qariat as Sabr	—	
Al Āshāmis al Ākasālin.	—	Ar Ramila	30	—
Āl Makram al Ākasālin.	—	Husn Āl Makram	20	—
Āl al Fanakh al Ākasālin.	—	Husn Āl al Fanakh.	40	—
Al Mazāri'a ...	—	Qariat adh Dhamr al Kasālin.	100	—
Āl Jūbala ...	—	Husn as Samādi'a Āl Jūbala.	—	
Āl Hibrās ...	—	Husn ar Reika Āl Hibrās, Husn Āl Bakhit Āl Hibrās.	—	—
Āl Hudeib ...	—	Husn bin Meifar Āl Hudeib, Husn Balqalis, Āl Hudeib, Husn 'Awadh bin Rabi'a Āl Hudeib, Husn Maqāsid.	100	Tanāf bin Seheil bin Rumeidān.
Āl Qarwān	—	Husn Qā' al Fadhūl Āl Qarwān.	—	do. do.
Āl Fadhūl ...	—	Husn Qā' al Fadhūl Āl Fadhūl.	40	—
Āl Khamis ...	—	Husn Sāh Āl Khamis.	40	—
Āl ad Dāhbali ...	—	Husn al Minsāf ad Dāhbali.	50	—
As Sāda Āl 'Alawi bin Ahmed.	—	Husn as Seiyid	—	—
Al Fazir ...	—	Husn Saligh	—	
Āl Hadad ...	—	Husn al Hadad	20	—
Āl 'Ajāj ...	—	Husn Āl 'Ajāj	30	—
Āl Yash bin 'Umar	—	Qanl	70	—
Āl Muhammad bin 'Ali	—	—	10	—
Āl Awadh bin Kaslān.	—	—	30	—
Āl Qartān ...	—	—	100	—
Āl Kharāis ...	—	—	30	—
Bin Musā'id	—	Al Jahi	35	
			1,715–1,730	

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NAHD.

Clan.	*Section.*	*Places.*	*Nos.*
Nahd Rōdhān ...	Āl Fāris	As Subeiha	50
	Āl Boshr	Dār al Hijil	30
	do.	Ash Sharq	30
	do.	Fadhh east and north	40
	Āl Manīf	Lakhmās	30
	do.	Al Qofi and Shirākh	40
	do.	Qarn Āl Sharāh	70
	Āl 'Abdulla bin Muhammad.	Bahrān	20
	Āl Thābit	Al Baqri and Harat al Bir.	20
	do.	Al Qāra	20
	do.	Ash Sharīūf	15
	Bin Mudh'adh'a bin Thābit.	Al 'Adān	10
	Āl 'Aqil	Ghanīma	20
	Āl Muqeizah	Adh Dhāhira	20
	Āl 'Ajjāj	Qa'ūdha	50
	Āl Hidīān	Al Badū'	50
	Āl Buheijān	Al Husn	30
	Āl Badr	Ash Shareij	150
	Āl al Qānis	Museilāb	10
Nahd Yesid ...	Āl Yamna	As Sufūl	20
	do.	As Sūr	100
	Āl Dhīāb	Duhr	40
	Āl Qamāsīn	Al Kharība	40
	Beni Shabīb	Manwab	30
	do.	Ghaseis	30
	do.	Mad-har bin Nahīd in Wadi Manūb.	—
	Āl az Zū'	Al Husn at Al Qatn	20–40
	Āl Hamdhān	Husn Handhān and 'Ikaba.	20–30
	Āl Hubū'	Al Furt	15
	Bil Hamas	Al Qatn	—
	Āl Jebl	—	—
	Āl Basīab	—	—
Nahd Dhulfan	Beni Dhuleif	Between Fūha and Al Fūha, Wadi Henin.	100
	Bin at Teiyer	Salhab and Zugheifan	—
	Bin Maksūr and Bin Aqīl.	Sahlab	40
	Āl Sāīl	Juwat, Al Khannāq	20
	Āl 'Azūn	Wadi Henin	40
	Āl Shirmān	Al Hidba	20
	Āl Hutīān	Khōnab, near tomb of Salih.	40
	Bin Tarban	—	—
	Bin 'Eifar	—	—
	Bil Wakhwakh	Wadi Ser, near tomb of Salih.	—
Nahd Āl Muhammad	Āl Jidnan	Ar Ramla	60
	Āl Hūsil	Al 'Ardh	40–50
	do.	As Sufūla	50
	Āl 'Abet	Ghanīma	20
	do.	Al Mitna	10
	Āl Kāsir	Al Husn	30

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Clan.	*Section.*	*Places.*	*Nos.*
Nahd Āl Maqārīm	—	Diyār al Maqārīm	30
	Āl Tāhir	Bā Hasān	20
	Āl Muhanna	Al Juwa	20
	Āl Nuheid	Ash Shi'b	30
	do.	Mad-har	40
	Āl Muhammad bin 'Āmr.	'Uneibida and Zukeika	50
	Āl Kuleib	Manwab and Al Ghatāa	70
	Āl Bedr Muhammad	Manwab and Al Ghatāa	40
	Āl Rabbā'	Sadba	50–70
	do.	Badra, Al 'Ardh, Sirāj, Diyār Āl Nāsir.	160
	Āl Makhāshin	Al 'Ardh, 'Arūdh al Makhāshin.	70
	Āl 'Umar bin Ja'far (Sultans).	Al 'Ajlānia	17–30
	Āl Najjar	—	—
Bā Bekr Āl Hukman Āl Shabbal Āl Hatra	4 sections.		
			2,087–2,160

The Nahd live on the left bank of the Wadi Hadhramaut starting from a point opposite the confluence of the Wadis Du'an and 'Amd due north of Haura. They are Qahtanis and claim descent from Kinda. Ibn Khaldun states that the Beni Nahd are derived from Qudha'ā and that they settled in Yemen in the neighbourhood of the Beni Khath'am. He says they are like wild beasts and that the vulgar call them *As Sarwa*. Most of them are a mixed race, partly descended from the Beni Khath'am and Bajīla. Hamdani, who calls the Nahd a sub-tribe of the Beni 'Ans, mentions the Beni Harām as being the principal sub-division of the Beni Nahd.

The Nahd generally are usually on bad terms with the Sei'ar, though the latter visit their markets in the main wadi. Some of the Nahd are allied to the Qu'aitis and some to the Kathīris. The Qu'aiti has an "A" agreement with the Āl Makhāshin and "B" * agreements with the Āl Bā Bakr and the Nahd Rōdhān, though the former are also claimed as allies and followers of the Kathīris.

619 The majority of the tribe are agriculturists and grow dates,
631 jowari, and some wheat. The Nahd Dhulfan, whose country is
mostly arid and cultivated only after rainfall, live principally by
[468] selling firewood and stones in Qu'aiti towns. About three-quarters
of the Nahd al Maqārīm are agriculturists and many of them grow
241 wheat on well irrigation; the rest of the clan are Beduins who rear
camels and sheep. The Āl Kuleib and Āl Nuheid, who are poor,
possess little more than a few date trees; they sell firewood and
000 other things in the Qu'aiti towns. The Āl Makhāshin are settled

*[See page 92, category 116 -- Analyst]

The Āl Makhāshin are settled

and possess towns, villages, and trees near Shibam, and depend on the capital for their necessities. 619 631 101

The Āl Hidlān, Āl Buheijān, Āl Badr, and Āl al Qānis are Beduins belonging to the Nahd Rōdhān clan, but they live at Fūha. Generally speaking, the rest of the Nahd Rōdhān clan possess towns, villages, and trees round Shibam and its dependencies. They have relied on Shibam for their necessities for a long time. The Āl Yamna, Beni Shabīb, Āl az Zu', Bil Hamaz, and Āl Baziab sections of the Nahd Yezīd are agriculturists and also rear camels. The Āl az Zu' and the Bil Hamaz are an exception to the rule that the tribe live on the left bank and reside near Al Qatn. The Āl Jebe and Āl Qamāzīn are nomads; the latter have a reputation amongst the whole tribe for bad faith and robbery.

It is stated that there are 35 armed men of the Nahd in the village of Al Man'at, 50 in the village of Marāti between Al Man'at and Henin, and 500 armed men of the Nahd and Āl Shabīb in the town of Mad-har in Wadi Manub, but it is not clear to what clans or sections this refers.

The *Mansabs* of the Nahd tribe are Ahmed bin Hussein Āl 'Aidarus, Al Hazm Ahmed bin 'Aidarus, 'Ali bin Zein and Hasan bin Salim al 'Attas, Ahmed bin Hussein Hadun al 'Attas, and Zein bin Hasan Balfaqih. [622

Āl 'Amr.

An independent nomadic tribe living in the Wadis 'Irma and Duhr near Shabwa.

Āl Bin Balleith and Āl Heidera.

These two tribes together occupy the upper part of Wadi Rakhia near Wadis 'Irma and Duhr.

Āl Mahfudh.

This tribe, who are said to number 2,000, are descended from Kinda, and for this reason they are sometimes included with the Sei'ars. It is said that they used to occupy the town of Hajarein but they are now scattered in the neighbouring mountains. The Āl 'Umar Mahfudh live at Nahūla and have been estimated at 85 armed men. The Qu'aiti has an "A" agreement with the tribe.

Bā Muhammad.

A small independent tribe living at Haura and Hajarein.

Harizi.

A small tribe practically confined to the Wadi Qubhudh which has its source on the plateau to the north of the main Wadi Hadhramaut. Apart from the village of Qubhudh and a few neighbouring hamlets, they are troglodytes and live with their animals in caves in the walls of the wadi, wandering up and down it in a precarious search for water and pasture. Some of them do a carrying trade, and they are, as they have to be, friendly with their neighbours. Their chief is Salih bin 'Ali.

619
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TRIBES CONNECTED WITH THE 'AWALIQ.

Tribe.	*Clan.*	*Places.*
Āl Bureik	Āl Bin Bureik Āl Nabāhim	Shabwa.
Āl Karab	—	The neighbourhood of Rakban and further to the west.
Āl Hammām ...	—	The desert of Nisab.

These tribes, which are not really Hadhramaut tribes but are included on account of their dependence on Shibam for a market, are practically independent though very nominally the Āl Bureik and the Āl Karab are under the Upper 'Aulaqi Sheikh, and the Āl Hammām are more or less under the authority of the Upper 'Aulaqi Sultan.

The Āl Bureik are Sheikhs, and at one time the Āl Bin Bureik were masters of Shihr but now the whole of the small tribe are settled in Shabwa.

[631] The Qu'aiti has " B "[4] agreements with the 'Awaliq generally.

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THE HADHRAMI YAFA'IS AND THEIR SECTIONS.

Clan.	*Section.*	*Places.*	*Nos.*
Āl Dhubi ...	Āl al Bakri	Zarqāna and Bā Bakr	25
	Bin Dāūd and Al 'Afīf	Husūn	25
	Āl al Hadhārim	As Sāha	20
Āl Mausata	Āl Qu'ata	Al 'Iqad	75
	Āl 'Alī al Hāj	As Sāha	50
	Āl al Hadādīn	Hadba and Al Ghalīn	20
	Āl al Jabāwira	..s Sāha	20
	Āl ash Sheikh 'Alī Āl 'Ab bin Ahmed.	'Ardh Masrūr	60
	Āl ash Sheikh 'Alī Āl Salim bin 'Alī.	Huweila	40
	Bin 'Alī Jābir.	Khashāmir	80
Beni 'Ardh		Al Fardh	100
Āl Rashid ...	—	Hautat Jābir	15
Āl an Nuqabā	—	Bukria	15
Āl al Madāshima ...	—	Āl 'Anīn	20
Āl Beni Naqīb ...	—	Al 'Uqda	20
Āl Ahmed ...	—	Daqīqa	85
Āl Āsa'd ...	—	Al Kharāiba	30
Āl Jabri ...	—	Husun	25
Āl Bal'ala ...	—	Jidfora	50
			775

[712]
[701] Haura, Al Qatn and Shibam have garrisons of Yafa'is. At the first of these places I saw a small fort at the south of the town occupied by five Yafa'i soldiers, and there are probably more. Shibam has 40 Yafa'i soldiers, and the number round Qatn and Shibam is said to be all together about 500 armed men. Those actually employed in garrisons are paid, but the other irregulars only receive pay if called up for service. The Qu'aiti has an " A "[1] agreement with the Hadhrami Yafa'is and their sections. The Al

[1] [See page 92, category 11b - - Analyst]

al Bakri, known as a section of the Āl Dhubi in the Hadhramaut, is 619
in Upper Yafa' a sub-section of the Hadhrami section of that tribe. 101

The *Mansabs* of the Āl Qu'ata are Muhsin bin Ahmed and Haddar 631
bin Ahmed al Haddar. [622]

CHAPTER XX.

OTHER DISTRICTS UNDER QU'AITI INFLUENCE.

In a written description of the provinces of the Qu'aiti state the 631 Qu'aiti authorities included the tribesmen and villages of Wadi 'Amd as depending on Mukalla. The Wadi 'Amd, however, is far away from Mukalla province, and I have thought it better to mention it separately. Although this territory may not be definitely part of the Qu'aiti domains, it is certainly more under Qu'aiti influence than that of any other Protectorate ruler. Hureidha, which is the headquarters of the Al 'Attas family, is the principal [162 town of the Wadi 'Amd. It is estimated to have about 2,000 167] inhabitants, and from 300 to 400 men are said to have left it in the last 20 years to seek wealth in Java. There are eight mosques in the town, and it is a place of religious teaching.

The following is a description of the Āl Ja'da, Āl Ma'di and 631
Ad Dohm tribes of Wadi 'Amd : 619

AL JA'DA. 101

Clan.	*Section.*	*Places.*	*Nos.*
Āl Salima	...	Seila, Jidfera, Kora, and Raham in Wadi 'Amd are the important villages of this clan.	500
	Āl Bin Murda		
	Āl Bin Halābi		
	Āl Bin Homeid		
	Bin Mubarek		
	Bin Hubeish		
Āl Muhammad bin Ahmed.		Habab, Al 'Ardh, Na'ir, and Rabb in Wadi 'Amd are their important villages.	400
	Āl Bin Shemlan		
	Bin Namara		
	Bin Lizam		
	Bin ash Sheiba		
	Bin al Khashr		
Āl Bin Heilabi			
Āl Bin Saqeir			
Āl Tahir bin Rajih			
			900

The Ja'da tribe, who claim descent from the Beni Hilāl, are nearly all Beduins occupying the central and lower sections of the Wadi 'Amd. They are under the influence of the Qu'aiti who has a "B" agreement with them. The foremost section is the Āl Bin Shemlan whose leader is recognised as the head of the whole tribe. The Āl Tahir bin Rajih are a small clan of the Yafa'is sometimes known as Kharba, but they are settled in Wadi 'Amd

619 and have allied themselves to the Ja'da. The Āl Salima have an
● 631 'Attas Seiyid as their *Mansab*; the 'Amūdi Sheikhs also have great
influence in the Wadi 'Amd.

101

AL MA'DI.

The clans of the tribe are Āl Sūeidan, Āl Sa'id, Āl 'Umar and Diba. The Āl Ma'di, said to be originally of the Beni Hilāl, live at Tambam, Hibra, Wajr and Diba in the upper part of the Wadi 'Amd. They are at feud with the Āl Muhammad bin Ahmed and Āl Salima clans of the Ja'da tribe who occupy the central and lower sections of the wadi.

AD DOHM.

An independent tribe living in Wadi 'Amd. Attached to them is the Shof, a small tribe with whom the Qu'aiti has a "B" * agreement.

Details of the tribesmen of Reidat ad Deiyin, on the tableland between Wadis Du'an and 'Amd, were given me in Du'an, and as they are said to depend on that province, and as they are near to it, I have included them in Chapter XVII.

The Qu'aiti himself refers to certain districts as not belonging to any province but as being under his control. These are: (1) the tribesmen of Hajr close to the borders of Bir 'Ali "from the south side"; (2) the country of Sāh; (3) Gheil 'Umar; and (4) 'Einat to Qabr Hud including the Tamimi and Manahil tribes.

Of the first and third territories mentioned in this list, I have been unable to find anything, though outlying tribes connected with the Hajr province are described under that heading. The country of the Āl Sāh clan of the Āl Jābir tribe is due south of Seiyun on the tableland between the Wadis Bin 'Ali and 'Adim. The Āl Jābir are one of the principal tribes of the Shenafir Confederation which is led by the Kathīri Sultan, and it is admitted in the Qu'aiti-Kathīri agreement that the Āl Jābir are his followers. On these grounds the Kathīris claimed Sāh and the Qu'aiti Regent informed me that Sultan 'Umar agreed to let them have half. The inhabitants themselves, however, are said to have protested against this arrangement and stated that they preferred to be under the Qu'aitis. So presumably the matter stands. But it certainly seems that in law at any rate they should be considered as Kathīris. In this connection it has to be remembered that the Qu'aiti-Kathīri agreement apparently includes a recognition of Qu'aiti suzerainty over many tribes which are old Kathīri allies. Two tribes of the Wadi Bin 'Ali, the Beni Sa'd and Āl Seif, are said to decline Kathīri allegiance.

631 As regards the district 'Einat to Qabr Hud, Kathīri dominion
ends outside the eastern walls of Tarim. The country beyond is
Tamimi and beyond the Tamimi come the Manāhil, both of whom
[632] are Qu'aiti allies. 'Einat, a city of Seiyids, is definitely Qu'aiti
361 and has a Qu'aiti Governor as well as a *Mansab* of the Seiyids. The

*[see page 92, category 116 -- And 1st]

town, which is said to have 13 mosques and about 5,000 inhabitants, 361 is a place of sanctuary. It shows signs of modern influences, and amongst other things which surprised me was a fairly well constructed incinerator at work.

The principal Tamimi towns are Dammūn, Qōz, Qāhir, Qasm, 631 As Sōm, 'Asum, and Fughma. The Manāhil have no towns worth the name, though they have sections living in As Sōm and Fughma. The villages of Sena, An Neid, and Tabūrkum are their principal headquarters, and Qabr Hud is in their territory, but the little village is unoccupied except at the time of the pilgrimage on the 15th Sha'ban. Rich families from all over the Hadhramaut have houses there which are locked up for the greater part of the year.

The Tamimi and the Manāhil, together with a small tribe called 619 the Āl as Sumāh, form the Beni Dhanna Confederation. Hamdani 631 mentions the Beni Dhanna as a sub-tribe of the Beni 'Udhra, derived from Qudha'a, and elsewhere as descendents of the Beni 101 Numeir, an Ishmaelite tribe. The following is a description of the Beni Dhanna Confederation :

ĀL AS SUMĀH.

A nomadic tribe in the mountains to the north of the valley of 'Einat.

TAMIMI.

Clan.	*Section.*	*Places.*	*Nos.*	*'Aqil.*
Āl Muhammad Yamāni bin 'Ali and bin Suleiman.	—	Bā 'Alāl	35	Suleiman
Balheij, Balhindi, and Bin Zeidān.	—	Below al Ghurfa.	12	Balheij
Al Qaramis and their slaves ...	—	do.	20	Mubarek bin 'Umar
Āl Shamlān and their slaves ...	—	As Sūeiri	45	Ahmed bin Karama.
Bin Qasir		Beit Jubeir	25	Salih 'Ali
	Āl Kibl Āl 'Awadh bin 'Umar.			
Bin Fallūqa and Bin Sa'id bin Ahmed.	—	Husn Fallūqa	45	Sa'id bin Salih.
Al 'Urān and Al Habārisa ...	—	Mustakhirat	25	Salim bin Faraj.
Bin 'Amhar and Bin Sa'id bin 'Umar.	—	Jarra	15	Sa'id bin 'Umar.
Bin Āl Mubarek bin 'Umar...	—	Al Husn	20	'Aidha
Bin 'Ali bin Ahmed	—	Al Bada'	10	Ahmed bin 'Awadh.
Bin Silma	—	Dammūn	100	Salim bin 'Awadh.
Bin Dahdūh and their slaves...	—	Khabāya	10	Sa'id bin 'Abdulla.
Āl 'Isa and Āl Marsān ...	—	Al Qōz	70	Sālmin
Āl 'Abd ash Sheikh	—	Bā 'Uteir	35	'Umar bin Al 'Abd.

1:Ingrams G-5 (1934 35)1936 MM2 Hadhramaut MM2

Clan.	*Section.*	*Places.*	*Nos.*	*'Aqil.*
619 Bin Yamāni and their slaves ...	—	Qasm	50	'Ali bin Ahmed bin Imani.
631 101 Āl Sa'id, Bin 'Uthmān, and Āl Dahnān.	—	Al Khôn	50	'Umar bin 'Awadh bin Sa'id.
Āl Qafla, Āl Barakeiz, Āl Heithwa, and Āl Nubeid.	—	As Sôm	50	Kharif
Āl as Sa'd	—	'Asum	45	'Isa
Samāh al 'Usba	—	Al 'Usba	15	'Aidha bin 'Atūfa.
Beit Bal Hateish	—	Fughma	35	—
Āl Bin Kōb	—	Sha'b Hud	15	'Awadh bin al 'Ahidi.
Bin Marsaf	Al Fahd	—	120	—
Ash Sheiban	5 sections	—	—	—
			547	

The Tamimi are a part nomad, part settled tribe, living in the main wadi from the neighbourhood of Tarim to beyond Qasm. They have been allied to the Qu'aiti, with whom they have an "A 1" agreement, for a long time, and have had a long-standing feud with the 'Awāmir and Kathīris which was terminated by the Qu'aiti-Kathīri agreement. The Kathīri Sultans have no jurisdiction over them but it is said that the Tamimis are allied to them for purposes [628] of defence. Disputes between the Tarim Government and the Tamimis are settled by negotiation or Qu'aiti interference.

167 311 369 438 The Tamimis emigrate to Java and the East African Coast, but they are a poor tribe. They grow wheat, lucern, vegetables, jowari, and other crops, on well irrigation. A large amount of land in the Tamimi territory is the property of the rich townsmen of Tarim and Dammūn which the Bin Silma cultivate, and they are generally safe and honest. At harvest time, however, Beduins come from across the northern hills, which are quite close to the cultivation here, settle in the groves, and do a certain amount of damage. Like most wadi dwellers from Tarim eastwards the Tamimis obtain their supplies from Shihr rather than Seihut, though Seihut sends regular caravans as far as 'Einat.

619 631 101 The Bin Qasīr clan is sometimes considered as divided into four sections, the Āl Kibl, Āl 'Awadh bin 'Umar, Bin Dahdūh, and Beit Bal Hateish. The Bin Fallūqa and Bin Sa'id bin Ahmed clan is sometimes called a section of the Ash Sheiban clan; the latter is said to be divided into five sections. The Bin Silma is said to be the strongest clan and is stated to have four sections.

619 632 The *mansabs* of the Tamimi are 'Umar bin Zein Āl 'Abdulla bin ash Sheikh for the Āl Yamāni, Hasan bin 'Alawi al 'Aqīl, Ahmed bin 'Aqīl, Āl Matahar, Tahir bin Bubekr Āl Tahir for the Balheij, and 'Alawi bin 'Abdulla Āl Shibab for the Bin Silma.

[illegible] 116 -- Analyst

AL 'IMRAN.

A tribe allied to the Tamimi. The *mansab* is Zein bin Hasan Balfaqih. 619 631 101

MANAHIL.

Clan.	*Section.*	*Places.*	*Nos.*	*'Aqil.*
Beit Kasim ...	Beit Ghānim	An Neid	40	'Aidha bin Tanāf.
	Beit al Batīn	do.	60	do.
	Beit Rasf'a	do.	150	do.
	Beit al Hamādī	do.	28	do.
	Beit Nahāt	An Neid and As Sōm	80	do.
	Beit Barakāt	As Sōm and Fughma	30	do.
	Beit Nas'ūd	do.	15	do.
	Beit Nōkhat	—	50	do.
Beit Mu'ashini	Beit al Bāqīya	Sena and An Neid	100	Yeslam bin Salim.
	Beit Sālmīn	do. do.	50	do.
	Beit al Qūsinisa	do. do.	60	do.
	Tammān	do. do.	100	do.
	Hushhūsh	do. do.	300	do.
	Muzābbar	do. do.	100	do.
	'Atūnī	An Neid	100	do.
Al Bawāqī ...	—	do.	100	—
As Samāh ...	Samāh ar Raqīa	Near the coast	100	—
	Samāh al Ghuthma	—	50	—
	Samāh Beit Khafr	At Al Masīla	180	—
	'Adūl	—	100	—
Tha'in and Beit Farād.	—	—	250	—
Beit Dahein ...	—	—	50	—
Beit Qumsit ...	—	—	500	—
Beni Sa'īd ...	—	—	—	—
Beni Ujeil ...	—	Near Qabr Hud	—	—
			2,593	

The Manahil are a strong nomad tribe occupying the country east and north of the Hamumi and up into the Rub'al Khali. The southern part of Reida and the country from Damakh to upper Hadhramaut belong to them, and they have a few small settlements east of Qasm. They have an " A '*agreement with the Qu'aiti.

They breed camels extensively like their neighbours in the south- 231 east, the Mahras, both for sale and for hire. Their camels are 435 said to be finer and stronger than those of the Sei'ar, and the average price is estimated at about 200 rupees a camel. Female camels are seldom sold and are used both for breeding and riding. [562] Women do not milk camels among the Manahil.

The tribe are said to raid as far as the Central Nejd and some- 619 times to the outskirts of Kuweit, passing the sandy stretch by routes 721 known only to themselves. 622 Bertram Thomas speaks of them raiding the Mahras in the steppe. We found that when passing through Mahra territory they declare themselves Tamimis. Bertram Thomas also says that " Bin Tannaf is the hereditary title of the

*[*See page 92, category 116 - - Analyst]

619 Sheikh of the Manahil tribe. The present (1930) holder is one
721 of the most famous leaders of the raid. The leader has always the
622 perquisite of two or three of the best camels taken, otherwise
there is equal division of the spoil ". Philby mentions their chief, Saif bin Tannaf, as going to the Governor of Hasa to plead his excuses for not paying his taxes, and of the wilder spirits of the Manahil and other tribes joining a band of raiders called *Al Ziqirt*. In May 1935, the Manahil concluded a two years' truce with the Tamimi.

622 Their *mansabs* are Seiyid Hādi bin Ahmed ad Dawīla, whom I met collecting his tithes, which he does from Husn al 'Ur to Wad'a during the crop season, 'Ali bin Ahmed al Hussein who has influence over the Beni 'Ujeil, and Muhammad bin 'Ali Mola Dawīla who has influence over the Beni Sa'id, a small nomad clan.

Ba 'Atwa.

619 This small tribe, now scattered between Qu'aiti and Kathiri
631 domains, deserves mention for its historic interest. Members of
the tribe live in Mukalla, Shihr, Al Qatn, Seiyun, and Taris; they
101 have no fixed country of their own. Like the Ja'da and the Ma'di, they claim descent from the Beni Hilāl and are therefore Ma'adic, sons of Ishmael, and not of Joktan. Legend tells that the Beni Hilāl, who are sometimes rumoured giants, once lived in the Wadis 'Amd and Henin, but that drought drove them forth to northern pastures.

CHAPTER XXI.

THE RULE OF THE KATHĪRI SULTANS OF THE ĀL 'ABDULLA.

643 Authorities appear to be divided as to whether the Kathīri tribe are of Dhufar, Hadhramaut, or Yemen origin. They originally rose to prominence towards the end of the fourteenth century under Bedr bin al Habrali, commonly known as Bedr Bu Tuweirak. The genealogy of the Āl 'Abdulla, the ruling family of the Kathīris, as far as I have been able to ascertain it, is given in an appendix. The Āl 'Abdulla number some 700 souls and live in Tarim, Seiyun, Wadi Tarba and Al Bada'; their *mansab* is Ahmed bin 'Abdur Rahman as Saqqaf.

By the Qu'aiti-Kathīri agreement the Sultans of the Āl 'Abdulla are recognised as Sultans of the Shenafir Confederation, and their dominion is defined as including the towns and villages of Seiyun, Tarim, Taris, Al Ghurf, Mariama and Al Gheil, and the Shenafir tribes of 'Umar, 'Amr, Al Kathīr, Bajri and Jabir and " all that is within their boundaries ". Practically speaking the Sultan's rule is only absolute in the towns mentioned, and in Tarim he is represented by the sons of his uncle, 'Abdulla and Muhammad, sons of Ghalib bin Muhsin bin Ghalib, who are semi-independent. The present Sultan is 'Ali bin Mansur who succeeded his father (who died at Mecca on the day of the Standing on Arafat) in 1929.

631 The Kathiri claims the Hamumi, Nahd, 'Awābitha and Sei'ar tribes as his allies. The agreement with the Nahd, which is said to be similar to those with the Hamumi, 'Awābitha and Sei'ar, is included in an appendix. It is stated that these tribes would join the Kathiris if there was trouble with the Qu'aitis.

Kathiri Towns.

101 The country ruled by the Kathiris was formerly of vast extent and stretched from the 'Aulaqi country on the west to the Mahri on the east, including the country of Dhufar beyond. The history of the circumscription of the territory to its present limits appears sufficiently in an earlier chapter of this report.

631 632 361 Of the six towns or villages mentioned as being included in the Kathiri dominions Seiyun and Tarim are the largest. Seiyun, the capital of the Al 'Abdulla Sultans, is a walled town of over 1,500 houses and about 50 mosques. The suburbs, which are all to the east of the town, are extending fairly rapidly with the building of pleasant looking residencies, most of them with their own gardens. The population is said to be about 20,000. Tarim is also a growing town with an estimated population of 15,000. Its walls, which are over five miles in length and are furnished with five gates and 25 forts, enclose a great deal of open space so that most of the better class houses have their own gardens. There are over 2,000 houses, and there are said to be 300 mosques, one of which, built by the Al Kafs, has the highest minaret in the Hadhramaut and is of an unusual pattern. The principal shrine in Tarim is that of Maqaddam Faqih. There are growing suburbs outside the walls such as 'Aidid, but some of the suburbs such as Thibi, Dammūn, and Beit Jabir, belong to the Tamimis and are under 342 Qu'aiti influence. Tarim and Seiyun are striking for their many 365 palaces, equipped in modern style, to which reference has already 312 been made. These houses have a water supply laid on and pumped up by small petrol engines. The towns are well supplied with wells, and Tarim is remarkable for being the only town in the Hadhramaut with public conveniences, which, however, are rough mud erections and very insanitary.

361 529 Taris is a village lying to the west of Seiyun, and its inhabitants do not exceed 700. Mariama is a small village to the east of Seiyun with a population of about 300. Al Ghurf, also a small village, lies to the north of Tarim and has a population not exceeding 250. Gheil bin Yomein is said to be a popular place of resort during the autumn. It is a small village of which the majority of the inhabitants are Beduins.

565 A great deal of wealth comes into the Kathiri towns from the East Indies, and the towns of Tarim and Seiyun, which are considered centres of culture and learning, include many wealthy inhabitants whose fortunes have been made in the East Indies. 000 The whole of the Kathiri part of the wadi is accessible by motor

The whole of the Kathiri part of the wadi is accessible by motor cars and actually there are more cars in Kathiri territory than the rest of the Hadhramaut put together. 494 504

Shihr is the principal port for the Kathiri country and Tarim is almost exclusively supplied from it. Seiyun is reached indifferently from Shihr-Tarim or Mukalla-Shibam. Shibam is an important market for the Kathiris who depend on it for their daily requirements of grain, coffee, timber, salt, cotton, almonds, raisins, and ghee. 438

There is no landing ground in Kathiri territory. 508

CHAPTER XXII.

THE SHENAFIR CONFEDERATION.

The strength of the Shenafir Confederation has been variously estimated at 4,470 armed men, at 7,650 armed men and at 20,000 souls. The total number of the Shenafir and their followers, excluding Nahd and Sel'ar, is said to be 8,720 armed men. The following is a description of the tribes of the Confederation. 631 619 101

Āl Kathīr.

Clan.	*Section.*	*Sub-Section.*	*Places.*	*Nos.*	*'Aqil.*
Al 'Umar	—	—	As Salil Haju, Wadi Bin 'Ali, Wadi Ghanima, Wadi Ser, Wadi Farā and Dhoilam	—	—
	Āl Tālib				Sālim bin Ja'fer and Bedr bin 'Āidha.
		Āl Mar'i bin Tālib.	Jifil	220	
		Āl Ja'fer bin Tālib.	Ash Sh'ib, (Qarfū).	120	
		Āl 'Umar bin Tālib.	Bā Raf'a	35	
		Āl 'Umar bin Sa'id.	Al Wajīr	40	
		Āl Bin 'Ann	Near Al Ghurfa	20	
		Āl Bin Mahvaq	Near Al Hauta	10	
	Āl Falhām				'Āmr bin Ja'fer Balfas.
		Āl al Fās	Yarqaq near Al Ghurfa.	80	
		Āl al 'Ās	Yarqaq	15	
		Āl Faheitha	Al Hāwī	25	
		Āl Barqī	Al Hōl	20	
		Bin Kahfi	do.	10	
		Bin Tanfira	Near Al Hauta	6	
		Bin as Samil	An Neid	15	
		Āl Wi'l	Al Hauta	17	
	Āl 'Umar bin Bedr.	Bin 'Umar bin Bedr.	Al Ghīyel	25	
		Bin Mahfi	Yarqaq	40	
		Bin Bedr bin 'Abdulla	An Neid	15	
		Bin ash Sheis	do.	80	

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Clan.	Section.	Sub-Section.	Places.	Nos.	'Aqil.
Āl 'Āmr	Bin 'Abdāt	—	—	—	'Umar 'Ubeid bin 'Abdāt and 'Awadh bin Gharāna.
		Bin Khalid bin 'Umar.	Al Ghurfa and Al Hōl.	150	
		Bin 'Ali Bin Umar.	Bā Bakr	70	
		Bin at Tamil	do.	40	
		Al Ma'ātīf	An Neid	60	
		Bin 'Abūd bin 'Umar	Al Ghurfa	40	
	Āl 'Abdul 'Aziz				'Ali bin Lahmān.
		Balasq'a	Al Qāra	50	
		Bin 'Umar bin 'Ali.	do.	30	
		Bin Sūeid	do.	60	
		Āl Mubarek	Near Qesba		
		Bin Hūeil	Al Qāra	20	
		Bin 'Abdulla bin Bedr.	Wadi Sar	20	
		Āl Hamud bin 'Awadh.			
	Āl Kada	Āl 'Abūd bin 'Āmr.	An Neid	50	
		Āl Kada (Āl Sa'id bin Ja'far)	Al 'Ādiya and Al Maseila.	50	
	Āl Muhammad bin 'Umar.				'Ali bin Mubarek.
		Bin Muhammad bin 'Umar.	Baheira	60	
	Āl 'Ali bin Sa'id.	Bin 'Ali bin Sa'id.	Al 'Ardh	30	
	Āl Dūeis		An Neid	60	
Al Fakhāīz	Āl 'Aun				Muhammad bin 'Āmr bin Muneibārī and 'Āmr bin Sa'id bin Saqir.
		● Bin Muneibārī	Al 'Ardh near Madūda.	70	
		Bin Ja'fer bin Bedr.	do.	70	
		Bin as Saqir	do.	80	
		Bin Zeima	do.	60	
		Bin Shemlan	do.	15	
		Bin 'Ali bin Sa'id.	do.	15	
	Āl Sa'īd				Hueidi bin Mara'ī.
		Bin Mara'ī	Balleil	60	
		Bin 'Ali bin Muhammad.	Ja'eima	25	
		Bin Ja'fer bin Muhammad.	do.	25	

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Clan.	*Section.*	*Sub-section.*	*Places.*	*Nos.*	*'Agil.*
		Balquhum	do.	15	
		Bin Dahdūh	do.	10	
		Bin 'Āmr Muhammad.	—	—	
	Āl Rawās	Bin Sanad	Ad Dahqa, east of Shibam.	40	Muhammad 'Āmr bin Sanad
		Bin Hadhīl	Al Huzma, east of Shibam.	20	
		Balla'jam	do.	30	
		Āl Ladhrāf	do.	15	
		Bin Husn	Al Heimarāt, west of Seiyun.	20	
		Al Hājiri		10	
		Al Birām	Qasbal, east of Shibam.	10	
		Āl 'Abdulla bin Salih.	Al Bodu' near Hureidha.	17	
		Āl 'Ali bin Ja'fer.	Al 'Ajlānia	24	
		Āl 'Umar bin Ja'fer.	Al Jāhis near 'Amd.	50	
	Āl Seif				
	Āl 'Abd al Wadud				
				2,224	

The tribes of the Shenafir Confederation claim descent from Hamdan. The territory of the Kathīri tribe (as opposed to the territory of the Kathīri Sultans) extends from about a mile east of Shibam to An Neisa, about one and a-half miles west of Wadi Tarba, whence the 'Awāmir territory begins. The last boundary east is Al Qōf which belongs to both the 'Awāmir and Kathīri. The Qu'aiti states that he has a '' B #agreement with the Kathīri tribe. This presumably refers to the Qu'aiti-Kathīri agreement. The total population of the tribe is said to be 5,000 or 6,000 people, but of its total strength of about 2,000 armed men many are absent in Java or Singapore.

The Āl 'Umar have property on the right bank of the main wadi, where cultivation is always better, and in the Wadi Bin 'Ali. The clan is the richest of the tribe and its money is derived from Java. The richest section is the Āl Tālib, and the Āl Mar'i bin Tālib sub-section has the most wealth of the whole clan. Miles states that the Āl 'Umar Kathīris are represented in Dhufar where with the Āl 'Āmr clan they may number 2,500 and occupy seven villages. All the sub-sections of the Āl Falhūm section, with the exception of the Bin as Samīl, are settled in the main wadi and grow dates, lucerne, and other vegetables.

The Āl 'Āmr are the strongest clan in point of numbers, and although many are absent in Java they are poorer as regards wealth

#[see page 92, category 116 -- Analyst]

63/ derived from that country. They are also poorer as regards pro-
619 perty in the wadi for, with the exception of the Bin 'Abdāt who have property on the right bank, their territory lies on the left
101 bank, where cultivation is very poor. The Āl 'Āmr are friendly to the Qu'aiti and friendly to the British, indeed it is said that they have expressed themselves anxious to become British subjects and to be ready to pay taxes.

The third "clan" is called Al Fakhāls meaning "sections", which is merely a collective term given to several independent sections. The Bin 'Āmr Muhammad and the Hājirī sub-sections are each composed of one *dar* or house. The latter are sometimes considered a sub-section of the Āl Sa'id.

[622] The following are *Mansabs* of the Kathīri: Ahmed bin Hussein al Aidarus, 'Umar bin 'Abdulla and Muhammad bin 'Ali al Habashi, and Hasan bin Salih al Bahr.

'AWĀMIR.

Clan.	*Section.*	*Places.*	*Nos.*	*'Agil.*
Bin Hatāb		Tarba an Neid	150	Ahmed 'Abdul Qawi.
	Al Matrif			
	Al Hadhir			
	As Seif			
	Al Kowa'i			
Bin Salim		Tarba	40	
Bin 'Abdul Bāqī		Sahil Muhsin	150	Mansur bin Bukheit bin Kartam.
	'Areidi			
	Beni Kheir			
Bin Khamīs		Eastern Sahīl	60	Salih 'Abdulla bin Gharib.
	Bin Ghareiya Al 'Ulus.			
Bin Kasbūba		Sharma	70	Karama bin as Saqīr.
	Kasabib al Kahtan			
	Bin ad Dawal			
	Al Beihan			
Bin Ja'fer		Tarba an Neid	80	Sālim bin 'Ali bin Husn.
Bin Kalfīs		do.	100	do.
	Al Muhammad			
	As Sūeid			
Bin Tabī'a		Mushta an Neid	40	
Bin Wu'eil			60	
Bin Hūseilī			20	Sa'id bin Muhammad.
Bin Baraham		Wadi adh Dhahab	50	
Awassa		Taris		
Al Qannas				
Al Yokhīyir				
			820	

631 619 101 The ʻAwāmir are a part settled, part nomad, tribe living between An Neiza and Ghurf in the main Wadi Hadhramaut due south of Tarim and the northern mountains. Their territory includes Tarba, Wadi, Thibi, An Neid, and Al Mishqās, and in the main valley their settlements are in Wadi Tarba on the right bank, the opposite bank being entirely devoid of vegetation. They obtain their imported supplies of food from Shihr. The Quʻaiti has a "B ‡ agreement with the ʻAwāmir, whose armed strength has been estimated at from 600 to 1,000.

Beduin sections of the tribe, said to number some thousands, live in the Oman Sultanate; they belong to the Bin Khamīs, Bin Kallla, and Awanza clans. Miles refers to the ʻAwāmir in Oman as follows: "The Awāmir are both Bedoo and Ibadhi, are of Maaddic stock, and claim descent from Amr bin Saasaa, but are now Hinawi.[1] The Bedouin and larger portion of this tribe roam the desert as far as Dhofar, but the settled portion of the tribe occupy a group of twelve villages near Nezwa in Orman Proper. They number about 1,200 or 1,400 souls and the shaikhs reside at Kuriatain. The Bedouins are very wild and savage and are said to speak a dialect of their own. The Awāmir are at feud with the Jenebeh and have about thirty fakhths" (sub-divisions). He also states that they are said to "traverse the desert very extensively, and probably no part of it, except the Dahna, is altogether inaccessible to them. Part of the Awāmir tribe are settled in the Province of Oman Proper and follow agricultural pursuits. The Bedouin portion of the Awāmir is perhaps the most widely scattered of all the Oman tribes, wandering as far as Hadhramaut in a state of semi-savagedom, and it is probable that no wilder or more predatory race exists in Arabia."

"The Awāmir at Ras Noos", he says, "are genuine Bedoos and wear Hadhramaut clothes and speak a different dialect to Oman; it is hardly intelligible but is better Arabic." He goes on to say that some ʻAwāmir came to Muscat overland on camels and in some places were five or six days without water. He also mentions the ʻAwāmir as being one of the chief Omani tribes engaged in camel breeding, and possessing large herds of these animals.

[628] It is a custom among the ʻAwāmir that if two clans are in dispute a third may interfere to settle. The Bin Salim clan are sometimes stated to be a section of the Bin Hatāb. The Al Muhammad section of the Bin Kallla are said to be both settled and nomadic, but the As Sūeid section are purely nomad. The Quʻaiti states that he has a B agreement with the Al Beihan al ʻAwāmir which presumably refers to the section of the Bin Kasbūba.

The As Salibīa Seiyids have influence over the Bin Hatāb and Kasbūba clans, Seiyid ʻAbdulla bin Ahmed Bu Futein has influence over the clans living in Tarba, and Seiyid Tahir bin Bubakr Al Tahir over the Al Muhammad.

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[1] This is clearly an error, vide genealogical tree.

‡[See page 92, category 116 -- Analyst]

1:Ingrams G-5 (1934 35)1936 MM2 Hadhramaut MM2

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Āl Jabir.

Clan.	*Section.*	*Places.*	*Nos.*	*'Aqil.*
Āl Hāj or Āl Sāh.	Āl 'Āmr	As Seiqa	150	Mubarek bin Muhammad, Sa'id bin Salih Qahtan, and Yamāni bin 'Umar.
	Āl Yamāni	Rasib	350	
	Āl Ahmed āl Hāj	Sakrān	130	
	Balgheirān	do.	20	
	Bin 'Abūdān	'Adam	20	
	Bin 'Umar bin Sādiq.	Bāyūt	10	
Āl 'Aun	Āl Ridhwān	Husn bin Dhobān	35	Salih 'Umar.
	Āl 'Umeish	do.	35	
	Bin Hijār	An Ni'r	6	
	Bin Sultan and Bin Sa'dut.	Adh Dhieiqa and An Ni'r.	30	
Āl Hasan	Bin Bedr	Wadi Bin 'Ali	100	Salim bin 'Ali bin Bedr.
	Bin Sa'id bin 'Āmr	do.	100	
	Bin Mar'i bin' Āmr	do.	50	
	Bin Jābir bin 'Āmr	do.	50	
	Ballesqa'	do.	30	
	Bin 'Abūdān	do.	25	
	Bin Ja'fer bin 'Āmr			
Āl 'Ali bin 'Umar.	Bin 'Ali bin 'Umar	Sāh, Gheil bin Yomein.	50	
	Āl Muteihim	Hikma	15	
	Al 'Afār	Wadi Shahūh	50	
			1,256	

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The Jābiris in the Wadi Bin 'Ali are mostly agriculturists. They obtain their supplies from Shihr. Some members of the tribe have connections in Java and Singapore, but the tribe as a whole is very poor, and owing to famine and distress many of the members, men and women, have emigrated to the African coast in search of a livelihood. The total number of the tribe has been variously estimated from 800 to over 1,000.

The sections of the Āl Hāj clan have been stated to be sections of the Āl Sāh clan which was referred to in Chapter XX. With the exception of a very few of the Āl Yamāni section who are nomads, the whole clan are settled. The Āl 'Ali bin 'Umar clan are entirely nomadic and ply their camels for hire. Seiyid Al Hasm Ahmed bin 'Aidarus has influence over the Jābir.

Besides the Kathīri and Jābiri settlements in Wadi Bin 'Ali there are a few houses of independent tribes called Āl Seif and Beni Sa'd, who do not consider themselves as in any way allied or subordinate to the Kathīri Sultans of Seiyun.

Āl Bajri.

Clan.	*Places.*	*Nos.*	*'Aqil.*
Āl Quseiyer	'Ardh Būr	100	Sa'id bin Qutāmī and Salih bin Muhammad.
Āl Ahmed bin 'Ali	do.	70	
Bin 'Awadh bin 'Abūd			
Bin Rattas			
		170	

The Bājrī live on the left bank of the main wadi at a distance of 631
about ten miles north-east of Seiyun. They are surrounded by 619
the tribes of Āl Kathīr and 'Awāmir. It is not universally admitted
that the Bājrī are a true Shanfari tribe, but they nevertheless 101
recognize the Sultan of Seiyun as their chief. There is a story that the Bājrī are the original inhabitants of the Hadhramaut, but that in course of time they became absorbed by stronger immigrant tribes. They are all agriculturists but their cultivation being on the left bank is very poor.

The *Mansabs* of the Āl Quseiyer are 'Abdur Rahman bin [622]
'Abdulla and Qadir adh Dhibab. Hussein bin 'Aidarus Āl Salīla also has influence over the tribe.

CHAPTER XXIII

EMIGRATION: COLONIES OF HADHRAMIS ABROAD

There are probably few countries in the world where a larger 167
proportion of the population lives abroad than the Hadhramaut. Between 20 per cent. and 30 per cent. of the estimated population of the Hadhramaut lives in the East Indies, East Africa, or Egypt and the countries bordering the Red Sea.

A great number of these emigrants do not proceed abroad for good, but expect to return when they have made their fortunes
and die in their native land. Fortune with them is a relative [554]
term, for while some of them amass amounts that would not be despised in America the ambition of others is far more modest, and many run only to a few hundred or a few thousand Maria Theresa dollars.

Apart from the 90,000 to 100,000 Hadhramis now living abroad there are a very large number in the country itself who have been
abroad, and I have already commented on the fact that Malay and [141]
Swahili have really become naturalized languages in the country.

It is not only of recent years that the Hadhramis have learnt the habit of leaving their native homes to seek their fortunes abroad. As Schoff points out, we learn from the *Periplus* that since the earliest time they have had a view beyond their own borders. Then as now, he says, "the outlook of Hadhramaut was towards India by sea and towards Egypt by land. Bent found the same conditions; the capital full of Parsee merchants, the natives going to India, the Straits and Java, and returning when they had amassed a competence; the English protectorate accepted because of England's domination of India, in the face of the religious convictions of rulers and people (*Geographical Journal*, IV, 322). Maltzan described the Hadhrami traders in Cairo as the keenest of the lot, and spoke of their activities in the East; while the Dutch Government, finding the islands of Java and Sumatra overrun with Hadhramaut Arabs, stimulated inquiries of them in Batavia."

1: Ingrams G-5 (1934-35)1936 MM2 Hadhramaut MM2

APPENDIX II.

HADHRAMAUT TREATIES.

PROTECTORATE TREATY WITH JEMADAR 'ABDULLA BIN UMAR AND 'AWADTH BIN 'UMAR,—1888.

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Article 1.

"The British Government, in compliance with the wish of the undersigned 'Abdalla bin 'Umar bin 'Awadth al-Ka'yti on behalf of himself and his brother "Awadth bin 'Umar al-Ka'yti, hereby undertakes to extend to Mokalla and Shihr and their dependencies which are under their authority and jurisdiction, the gracious favour and protection of Her Majesty the Queen-Empress.

Article 2.

"The said 'Abdalla bin 'Umar bin 'Awadth al-Ka'yti agrees and promises, on behalf of himself and his brother 'Awadth bin 'Umar al-Ka'yti, and their heirs and successors, to refrain from entering into any correspondence, agreement, or treaty with any foreign nation or Power, except with the knowledge and sanction of the British Government; and further promises to give immediate notice to the Resident at Aden, or other British Officer, of the attempt by any other Power to interfere with Mokalla and Shihr and their dependencies.

Article 3.

"The above Treaty shall have effect from this date. In witness whereof the undersigned have affixed their signatures or seals at Shihr this first day of May one thousand eight hundred and eighty-eight.

QU'AITI-KATHIRI AGREEMENT, 1918.

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"I. The Qaiti Sultan, lord of Al Shahr and Al Mukalla and the Sultans of the family of Abdallah al Kathiri recognise that the province of Hadramaut shall be one province, the said province being an appanage of the British Empire under the Sultan of Al Shahr and Mukalla.

II. The Qaiti Sultan lord of Al Shahr and Al Mukalla acknowledges that the Sultans of the family of Abdallah are Sultans of Al Shanafir, but the family of Abdallah rule within Hadramaut over the towns and villages of Siwun, Terim, Teris, Al Charaf, Mariana and Al Gheil. It is acknowledged that the sub-tribes of Shanafir mentioned as follows shall be under the Sultan of the family of Abdallah: namely the tribes of Omar and Aamir; the sub-tribes of Al Kathiri, Al Awamir, Bag-iri and Gabiri and all that is within their boundaries, as is well known and recognised.

III. The Qaiti Sultan lord of Al Shahr and Al Mukalla contracts on his own behalf and of his heirs and successors on the one hand, that he acknowledges and recognises the rights and suzerainty of the Sultans of the family of Abdallah and their heirs and successors over the said towns and villages as well as the sub-tribe of Shanafir aforenamed in Article II above; and also that he will not interfere with it in any matter whatsoever, and that he recognises them as Sultans absolute in their own country as defined in Article II.

IV. The Sultans of the Abdallah family admit on their own behalf and that of their heirs and successors on the other hand, that they will not interfere in any way soever with the Government of Hadramaut, with the exception of the towns and villages aforenamed in Article II and likewise the sub-tribe named in the said Article; and agree that they have no power to interfere in any other places.

V. The Abdallah Sultans acknowledge and recognise that the treaty signed between the British Government and the Qaiti Government in 1888 is binding upon them, just as if they had themselves made it, and they agree to conform to its conditions faithfully. They further recognise that all their negotiations and correspondence with the British Government shall be carried on through the Qaiti Sultan Lord of Al Shahr and Al Mukalla.

VI. Both parties agree to suppress disorders both now and in future, immediately; they agree to forgive and forget all that has passed and to renounce severally all

648 631 vendetta or claims for compensation; they agree to preserve in future security on the roads existing within their well-known frontiers, to enforce justice according to the Sheria and respect for the higher authority, to succour the oppressed and to maintain the common law within the stated boundary.

VII. The aforesaid agree to give each other mutual assistance in case of any transgression committed by either of the two parties against their subjects or friends or any person connected with them, or against a sherif, a wayfarer or any defenceless person. They agree mutually to defend life and property, as well as their followers and subjects and any who seek their hospitality, as long as the boundaries named shall endure; they further agree to treat them with the same justice and equity that they show towards their friends.

VIII. The aforesaid agree that absolute commercial freedom shall prevail, and that tithes shall be collected to the amount fixed from all persons impartially who are subjects of the aforenamed Sultans.

IX. If either of the aforenamed Sultans desires to visit the other he must give notice of his intention, so that fitting preparations may be made to receive him; and in no case soever must the number of the soldiers exceed 50, so as to avoid the occurrence of brawls between soldiers.

X. The Qaiti Sultans and those of the Kathiri family alike agree to give mutual assistance in so far as in them lies in any organisation which is directed to the promotion of the well-being and prosperity of the Hadramaut.

XI. In order to promote the acceptance of the aforesaid conditions between the Sultan of Shahr and Mukalla and the Sultans of the family of Abdallah of the Kathiri family, the British Government shall endeavour to settle all differences arising in future between the aforesaid, from the date of the signature of this treaty through the intermediary of the Governor of Aden."

There were engagements in 1863 and 1873 with the Naqib of Mukalla and the Jemadar of Shihr for the abolition of the Slave Trade in their dominions. In 1882 there was an agreement with the Qu'aitis by which they undertook not to dispose of their territories except to the British, to provide for the ex-Kasadi Naqib, and to abide by British advice in their dealings with neighbouring chiefs and foreign powers. The agreement also provides for the payment of a stipend of 360 dollars to the Qu'aiti providing the stipulations of the agreement are fulfilled.

These agreements and one or two others of historic interest will be found in Aitchison's Treaties.

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PACT CONCLUDED BETWEEN ĀL'ABDULLA AND ALL NAHD AND BENI SHABIB.

Praise be to God.

" On the 10th of Moharram 1264 (A.D. 1848), Sultan 'Abud bin Selim bin Muhammad bin Ahmed al Kathiri and All Nahd and Beni Shabib came to an agreement.

Sultan 'Abud acted as Representative of Sultan 'Abdulla bin Nuhsin bin Ahmed and all the Sultans of Āl 'Abdulla bin 'Umar.

Each representative of the Nahd on behalf of his section and those submissive and obedient to it, has given an undertaking to follow and respond to the call of the Sultan whenever received and go against anyone whomsoever he may be and wherever he may be, They are prepared to respond to the call of the Sultan in whatever may be of interest to him. In accordance with tribal usages they will have to carry it out while every thing which would be harmful to him they will have to abandon. All the above has been undertaken and whoever contradicts the above will be considered to have committed a breach of the undertaking.

The Sultan has also given an undertaking to those who have given undertakings to him to treat them with all becoming respect as herein stated. All customary gifts which the Nahd were in the habit of receiving from the Sultan and his predecessors shall be given to those mentioned in this document. Every friend of the Sultan is their friend and his foe is also their foe. They will comply with the Commandments of God.

The Representatives of the Nahd and Beni Shabib sections (53 signatures)."

POLITICAL DEVELOPMENT IN THE HADHRAMAUT

HAROLD INGRAMS

INTRODUCTION

131 114 To the Arab geographers the Hadhramaut is a province of South Arabia, to the west it remained until 1934 an imperfectly explored part of the peninsula with the chiefs of which Great Britain had had treaty relations since the end of the nineteenth century. From 1934 till the present time it has been my good fortune to explore it, to live in it and to be associated with its political development.

631 643 Politically it consists of six treaty areas, the Qu'aiti State of Shihr and Mukalla, the Kathiri State of Seiyun, the two Wahidi Sultanates of Bir 'Ali and Balhaf and the two tiny sheikhdoms of 'Irqa and Haura. Juridically all these treaty chiefdoms are of the same status, but the premier chief is the Qu'aiti Sultan of Shihr and Mukalla who has the title of Highness and a salute of eleven guns, and after him comes the Kathiri Sultan of Seiyun with a salute of nine guns. Until the nineteenth century the Kathiris had been for some centuries the ruling dynasty of the greater part of the country depending for their power on foreign mercenaries, most of whom were Yafa'i tribesmen from the mountains of the lower Yemen. In course of time these mercenaries became more powerful than the Kathiris and from them arose two dynasties, first of the Kasadis and then, conquering them and much of the Kathiri country, the Qu'aitis.

133 132 312 439 167 The Hadhramaut is essentially a desert region, with a negligible and uncertain rainfall, in which the inhabitants have from a respectable antiquity evolved elaborate systems of irrigation to make the most of their limited water and infertile soil, on which they have probably never been able to support themselves. But as the Hadhramis are commercially an enterprising people they have for as far back as we have any certain knowledge of them, a matter of rather more than 2,000 years, lived on trade. The ancient Hadhramaut lived on the incense trade: when that went by sea they learnt to emigrate and for centuries now the Hadhramis have gone abroad to earn money in the countries bordering the Red Sea, in East Africa, in India and most of all in the East Indies. One in every three or four Hadhramis is always abroad, generally temporarily for it is always their ambition to return home, and the largest colonies and the largest fortunes are found in the Netherlands East Indies, particularly Java. The community in Singapore is small but wealthy.

721 Until 1937 the principal feature of their life in their own country was chronic internal strife, for despite their ability to amass money abroad from house property, by trade—mainly in piece goods—by money-lending,

and so on, they were pathetically unable to live in their own country without 721
quarrelling. In 1937 I managed to persuade the warring tribes to try a
period of truce and the Qu'aiti and Kathiri Sultans asked for me to be 114
appointed as their adviser. From then on an effort has been made to 185
build up local Governments and an advisory system has been evolved in
both those States and in the Wahidi Sultanates.

It is the purpose of this paper to describe the methods used in building 121
up State government and social services in the Hadhramaut and in order
to illustrate them I propose to describe their development in the Qu'aiti 631
State. This is by far the biggest area in the country and has the largest
revenue. For these reasons more time has been given to it than the other
areas and the co-operation of the Sultan and his people has been so complete
that considerable progress has been made.

The State covers an area of about 50,000 square miles, divided into five 131
kisas each with a governor. It has a population of about 200,000 and the 631
capital is the sea port of Mukalla (population today about 25,000), the 161
largest port in South Arabia between Aden and Muscat. The old capital
was Shihr, another port some forty miles east of Mukalla, and that is why 361
the Sultan includes the name in his title. The present ruler is His Highness 643
Sultan Sir Salih bin Ghalib al Qu'aiti, K.C.M.G., who succeeded in 1936.

STATUS OF GREAT BRITAIN IN THE HADHRAMAUT

Until 1937 British relations with the Qu'aiti State depended on a treaty 648
of 1888 in which the British Government extended to Mukalla and Shihr
and their dependencies the gracious favour and protection of Her Majesty the Queen Empress. In return for this the rulers undertook to refrain from entering into any relations with any foreign Power except with the sanction of the British Government, and to give notice of the attempt by any other Power to interfere with the country. In 1937 I negotiated a treaty with the Sultan by which His Majesty's Government agreed to appoint a resident adviser to the Sultan and the Sultan agreed, for the welfare of his State, to accept this advice in all matters except those concerning Muhammadan religion and custom. This treaty was based on those entered into with rulers of Malay States, and when Sir Bernard Reilly signed the treaty on Friday, August 13, 1937, he addressed to the Sultan a Note referring to the treaties with the Malay rulers. This Note explained first of all that it was by no means the intention of His Majesty's Government to reduce the powers of the Sultan to insignificance, and made it clear that the treaty would be worked in the same way as similar treaties with Malay rulers. It went on to say there had been very few cases of material disagreement between the ruler and the adviser in Malaya and that the advice to be given to His Highness in all matters of internal concern would be based solely on the adviser's view of the interests of the State and of His Highness. It had been the policy of His Majesty's Government, the Note said, to maintain the authority of the ruler in all such matters. It said that in foreign affairs the case was somewhat different because by

669 Kathiri Sultans and that he was the recognized head of a Kathiri section subordinate to the latter. In 1937 after a lot of persuasion he subscribed
648 to the three years truce. This chief loyally kept the peace and helped in maintaining peace till his death early in 1939, when he was succeeded by an irresponsible nephew who after visiting Java and Singapore to collect his inheritance, returned to Hadhramaut determined to extend his boundaries and influence.

In 1939 my wife and I also visited the East Indies and while in Batavia were entertained by the Bin 'Abdat family at a tea and cocktail party at the Hôtel des Galleries, a large modern hotel belonging to the family. Round the walls of the room in which the reception was held were pictures of Al Ghurfa labelled "Al Ghurfa in the Hadhramaut over which this family has fought so long."

Late in 1939 the new Bin 'Abdat started fresh operations. He extended his fortifications and subsidized a large bedouin tribe, the Hamumis, amongst whom the Government was trying to make peace, to make the then one motor road unsafe and to oppose the Government in every possible way. A good deal of fighting ensued in which both the Hamumis and the Qu'aiti troops had casualties. He also brought Hamumi bedouins as his soldiers into the Wadi Hadhramaut itself where they made the road unsafe for travellers. He arrested and maltreated persons who had recourse to the Sultan in their troubles. The Sultans were supported by His Majesty's Government and action was taken against him. He submitted in May 1940, but did not observe the condition he had accepted and until the fall of Singapore and Java eventually caused his funds to dry up, was always a source of trouble. For it was the profits of the hotel and rents of his properties in the Far East which had enabled the family to keep their wars going. Many Hadhrami chiefs did the same thing, but none on the
627 Bin 'Abdat scale. And when litigants in Java lost their cases in the Java Courts it was not unusual for them to repay their opponents in the Hadhramaut by having their families shot or their homes burnt.

● 631 There were supposed to be only two Governments in Hadhramaut, the Qu'aiti and Kathiri, but in fact there were about two thousand—the
619 fourteen hundred tribes and sections who had signed the truce and several hundreds more of independent villages ruled by mansabs and sheikhs.

185 It was considerations such as these that I had to bear in mind when I thought of the kind of organization which would be most likely to succeed in the Hadhramaut. The only things that seemed to offer a favourable opening were a widespread desire for peace and a genuine anxiety on the part of the Sultan for improvements in Governmental and social services. Apart from these factors I had the instruments I have referred to, and the general indication that one should try to follow as far as possible the methods adopted in the Unfederated Malay States, to guide me in forming an organization.

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official members serving as consultative representatives of the 645 "popular will."

Senior state servants include: a Chief Medical Officer, who 647 exercises control over the Government Hospital at Seiyun, as well as the al-Kaf Charity Hospital at Terim, and government dispensaries elsewhere in the state; a Passport Officer, charged with regulating the sizable flow of traffic in and out of the state, especially during the yearly Mecca pilgrimage; a Postmaster; Chief Accountant and Wireless and Telegraph Officer. Town 631 ● Councils provide the benefits of local government in Seiyun, Terim, Hauta and fourteen other municipalities and villages throughout the state. District Commissioners administer the two chief provinces, Terim and Hauta.

The Kathiri government provides well organized public serv- 651 ices consisting of a civil police, in addition to the Kathiri Armed 625 Constabulary, free medical attention and a network of educa- 871 tional facilities embracing the Secondary School for Boys at 658 Seiyun, the al-Kaf School for Girls at Terim and eleven lesser primary institutions with a total enrollment of three thousand. The state engages the services of a staff of forty-five teachers. Several students have studied in Syria, Egypt and Iraq through scholarships provided by the Kathiri government.

In addition to efficient internal control, the sultan lays claim, 643 as well, to many symbols of outward sovereignty, such as the 436 state's own postage stamps[5] and coinage,[6] a coat-of-arms, national 186 flag and, choicest of all, a gun salute.[7]

A more sober assessment of his "independence," however, ap- 648 pears in the provisions of the 1918 and 1939 treaty engagements[8] entered into between the sultan's predecessors and the British government, whereby the Kathiri State is defined as being in *subordinate* political relationship with Britian in a manner simi-

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[5] These issues, beautifully engraved, appeared in 1942 and 1946.

[6] In 1897 coins were ordered struck at the mint in Birmingham, England, by Al-Kaf & Co., of Singapore, for the use of their Hadhrami kinsmen in Terim.

[7] Nine guns. Only two Aden chiefs are entitled to more, Lahej and Mukalla, who are honored by eleven salvos fired from British batteries whenever these chiefs enter or leave the territory of Aden Colony.

[8] The Anglo-Kathiri treaty engagement of 1918 was merely an extension of the terms of a previous Anglo-Quaiti treaty to those parts of the Hadhramaut interior controlled by the Kathiri sultan. By terms of the Anglo-Kathiri agreement the Kathiri State was placed under British protectorate. The 1939 Adviser Agreement provided for the appointment of a British Resident Adviser to the court of the Kathiri sultan.

3:Smith J-3 (no date)1953 MM2 Hadhramaut MM2

648 lar to that of the old Non-Federated Malay States, though the sultan retains full civil and criminal jurisdiction over his own subjects. But, as in the case of the Malay rulers, the Kathiri sultan is treaty bound to accept the counsel of the British Resident Adviser in all matters save those affecting Muslim tradition or custom. Also, the state is prohibited from entering into correspondence with any foreign government or any other Aden Protectorate state without approval of the British government. In return for these pledges, Great Britain has undertaken full responsibility for the defense of the state and for the maintenance of the sultan's paramountcy over his own tribes.

439 That both internal and external characteristics of the Kathiri
167 State should borrow heavily from existing institutions in Malaya
171 is not surprising, since for many generations extensive social and commercial ties have bound these two widely separated regions

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162 TABLE OF STATISTICS, STATES OF THE ADEN PROTECTORATE

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● 631

State	Title of ruler	Population	Area in sq. miles	Annual revenue	Police	Salute
Qu'aiti (Mukalla) ..	H.H. the Sultan of	197,000	30,000	Rs 27,50,078	Unlisted	11 guns
Kathiri (Seiyun) ...	Sultan of	60,000	6,000	Rs 4,80,000	Unlisted	9 guns
Wahidi (Balhaf)	Sultan of	25,000	5,000	Rs 1,02,448	Unlisted	None
Mahri (Socotra & Qishn)	Sultan of	22,000	13,000	Unlisted	Unlisted	9 guns
Haura	Shaykh of	300	Unlisted	Unlisted	Unlisted	None
'Irqa	Shaykh of	350	Unlisted	Unlisted	Unlisted	None
Abdali (Lahej)	H.H. the Sultan of	41,400	4,500	Unlisted	380	11 guns
Fadhli (Shuqra)	Sultan of	25,000	2,500	Rs 4,17,697	120	9 guns
Amiri (Dhala)	Amir of	27,000	1,050	Rs 1,50,000	75	9 guns
Lower Yafa'i (Al Qara)	Sultan of	23,000	700	Rs 1,65,000	30	9 guns
Upper Yafa'i (Mahjaba)	Sultan of	89,000	900	Unlisted	Unlisted	None
Lower 'Aulaqi (Ahwar)	Sultan of	12,000	2,500	Rs 49,000	40	None
Upper 'Aulaqi (Nisab)	Sultan of	53,000	1,800	Unlisted	Unlisted	None
Beihan (Beihan Qasb)	Amir of	13,000	4,000	Unlisted	40	None
Audhali (Lodar)	Sultan of	10,000	1,000	Unlisted	30	None
Haushabi (Musaimir)	Sultan of	10,000	350	Unlisted	29	None
Alawi (Al Qash'a) ..	Shaykh of	1,200	89	Unlisted	Unlisted	None
Aqrabi (Bir Ahmed).	Shaykh of	2,000	101	Unlisted	Unlisted	None

Area & population figures from: *Columbia Lippincott Gazetteer of the World*, 1952.
Revenue & police figures from: *Aden Colonial Report*, 1949 & 1950.
Data on gun salutes from: W. H. Ingrams in conversation with the author.

5: Hamilton G-5 (no date) 1943 MM2 Hadhramaut MM2

To-day the territory is occupied by the descendants of the ancient 174
people and split into many independent tribes. These tribes are all endo- 619
gamous and are markedly distinct in appearance. But scientifically it 621
would be difficult to name the distinctions, as they are all of the same race 144
type. There is, however, a sufficiently marked distinction between the two 101
main types to attract the attention of the casual, but interested, visitor to
the country. These types are to be distinguished by their own local names,
the Yemeni and the Mushreqi, the latter name coming from the ill-defined
district of the Mushreq, which applies to the territories east of Yemen proper
and does not include the tribes east of the Kathiri of Wadi Hadhramaut.

The Yemeni type are those bearing Sabaean names and Qatabanian 174
names. These remain to be classified from names in inscriptions. It is 101
sufficient to quote such names as Yafa', Qateib and Beni Saba. 776

Yafa' was the name of an ancient tribal deity, the centre of whose 619
worship seems to have been the ruin of Am'Adia, in what is now the 621
territory of the Audhali confederation, a very recent confederation of [778]
tribes. Yafa''s followers had a mausoleum at the holy city of Shabwa.
They are now represented by the tribe of Yafa', one of the most eastern of
the Yemeni tribes.

Qateib is the diminutive of Qatab, and we may translate it as the 101
"remnant of Qatab." The present Qateibi tribes—"the wolves of Rad- 619
fan," as they style themselves—form the centre of the war-like Ja'ud con- 631 ●
federacy some sixty miles north-east of Aden; Beni Saba, Beni Himyar,
etc., need no explanation. The Mushreq type bear un-Yemeni names.
The centre of the whole type is the 'Aulaqi confederation. The word
"'Aulaqi" is derived from "'alq," the spark of a camp-fire, and has
little interest. But the confederation is ruled by the tribe of Ma'an and [623]
the "Grand Council of Ma'an" is called to this day when any one of the
three chiefs of the confederation is to be elected. Of this type are all
tribes east of the Yafa'i border and of the Eastern Yemen plateau.

In colour of skin, a light chocolate-brown, and in hair, both types are 142
very similar, but there the similarity ends. In features, as in dress and in
many customs which do not concern my subject, they are distinct from
one another.

The tribesman class is the aristocratic, landowning class, and has been 565
so for many centuries. They form 70 per cent. of the total population of
the territory. All inter-tribal politics emanate from them. They form the
background of the community's life. I have mentioned this class first for
several reasons, but principally because we are used to a landowning
aristocracy being in a minority. Here they form the majority. Having
been for so many years controllers of their own destinies, the one land-
owning, fighting class and by far the most powerful class in the com-
munity, their insistence upon their rights to-day is understandable.

The tribal Chiefs are in three main categories—the appointed Suzerain, 643
the accepted Suzerain and the elected hereditary tribal Chief. It will be 622
simplest to deal with these three types of Chief in turn, giving examples
of each.

In the first type, the appointed Suzerains, we can take as examples H.H. the Sultan of Lahej and the Amir of Dhala'.

693 tribal customs. He at once took out of his house everything this guest had
671 touched—carpets, matting, blankets, cooking-pots and the like—and burnt
or destroyed it all. His action in so doing was so deeply felt by the guest's
577 own family that they shot him within the week. Had any Chief chosen
626 a similar way of showing his disapproval it is doubtful if the guest's
family would have looked upon the matter with such concern and would probably have accused the Chief of insulting them.

525 This completes the upper classes in the community, the Chiefs and
631 tribesmen and the holy men of various types. The picture, then, is of a
community ruled over by three types of Chief, split into smaller tribes each ruled by its headman, and again split into villages under a village headman. Among them move the Seyyids, descendants of the Prophet Muhammad, and the descendants of saints, the servants of Prophets' tombs and of the abodes of Jinns, each electing their own headman within their own families and all, in a varying degree, landowners or tithe-owners.

565 We now come to the landless classes. These have been in the past
463 incorrectly grouped under one heading as Raya, or peasants. We will
465 therefore take the true Raya class first. It is small and is composed of
421 those men who farm land not as tenants but as paid farm-hands. The
792 Scottish "grieve" is an example. They have no land or houses of their
own, the produce of the land belongs entirely to the landowners, who give the Raya pay for their labour in cash and kind. The landowner is often a distant saint or Prophet. Thus, for example, a saint may, by ancient custom, receive a tenth of the crop on a tribesman's land, but from his own land he receives all, and the Chief of the Holy Sheikhs will remit a certain amount in return for the peasant's labour. This distinction has frequently led to misunderstandings when political officers have investigated accusations of robbery against Chiefs. It frequently occurs that one farmer is paying the tenth allowed by the holy law to a Chief, while the other next door is paying, say, 70 per cent. On the surface it seems very unequal treatment, but it will usually be found that the first farmer is farming his own land and paying taxes, while the other is of the Raya class, farming the Chief's own land and receiving pay.

421 Where districts have retrogressed through loss of control on the part of
565 the Chief, the greatest care is needed when one is setting up control again
to see that the tribesmen are confirmed in their lands and that the Raya do not suddenly pretend that they are tribesmen, in an endeavour to secure land which is not theirs, and that Raya do not change service against their will during the settlement of land disputes. Although a small class they are an important one, and few officials have given sufficient study to their social position.

565 Their origin is a puzzle. They are of the same race as the tribesmen
144 and can bear arms. They are probably descended from remnants of tribal
sections who have lost their land in war or who have been compelled to sell it.

565 Very similar to these Raya are the agriculturists of the Dha'if class.
463 The Dha'if is a large class and differs from the Raya in that they are not
entirely landless peasants, but are also landless shopkeepers and artisans. Those who work as peasants are distinguished from the Raya in that they

5 Hamilton G-5 (no date) 1943 MM2, Hadhramaut MM21

remained unchanged through centuries of the past and which was perhaps 000
well suited to periods long ago, somehow or other have to adapt themselves to modern conditions.

That is the problem which Political Officers in a country like the Aden Protectorate have to face: that is to say, they have to give the best that we can offer to the people without doing at the same time harm, which so obviously might accompany our action if we were to press our own ideas too much on a social system so different from our own. That makes it all the more important—in fact, it is essential—that British Officers, Political Officers working in that country, should really understand the people as Mr. Hamilton understands them; that they should study them and specialize in their task, for otherwise it is only too easy to fall into serious errors and mistakes.

The question which remains to be answered is to what extent communities like these tribes can absorb or adapt themselves to these changes and to the conditions which they have to meet. As you know from what 681
Mr. Hamilton has said, the units are very small. In some cases, such as 642
Lahej and Mukalla, we have something approximating to what we regard 622
as a regular government. But in some tribal areas the authority of the sheikh is very small; in fact, in some cases I think Mr. Hamilton would agree that it is practically non-existent. The tribal chief often has little real authority. He is merely one of the family, one of the tribe. The extent to which he can carry his authority depends largely on his personality.

We have also heard how the tribesmen, the landowning tribesmen, who 565
regard themselves as the aristocracy of the country, are not a minority but a majority of the people. I once was talking to an Arab from the Protectorate, and I asked him: "What exactly is the difference between a tribesman and a subject?" He replied very briefly: "Well, a subject has to do what he is told, and a tribesman need not." If the tribesmen are in a majority, that makes it very difficult. I [illegible]d to him: "What about your own tribe? Have you many subjects there or not?" He replied: "As a matter of fact, in my own particular tribe we have no subjects; we are all tribesmen, and that is what causes all the trouble."

If we want to help these people in matters like assisting them to develop 000
their agriculture, to develop their resources in water (which is a necessary concomitant of any agricultural development), to give them help in medical matters (of which they are badly in need, for there is no such thing as even an approach to a medical service in any part of the Protectorate), to help them in education—I mean an education suitable to them—the first and foremost foundation must be some form of internal security. With so [428]
many of these small tribal communities immersed in old vendettas and blood feuds the security in the country is in some parts very slight. You cannot build up anything on a basis of anarchy and disorder, and the question arises whether these small tribal units are capable of establishing enough authority and of getting rid of anarchical conditions sufficiently to meet the needs of the time.

Our neighbour there, the Imam of the Yemen, maintains that many of these tribes are too small to enjoy any forms of independence. He says, in fact, that they ought to belong to him, and he would understand how

5: Hamilton G-5 (no date) 1943 MM2 Hadhramaut MM2

But, of course, we do not force things down anybody's throat. 000

Colonel J. K. Tod: It is forty years ago since I spent some time in
Aden. The lecturer said that the Mushraqis were rather darker than the 142
western people. My recollection is that they were fair and aquiline
compared with those further west.

You spoke about the shrines of ancient saints being very much revered. 778
At the west of Dhala there was an object of great veneration.

My impression in those days was that the tribes of the Aden Protec- 181
torate were extremely democratic and had very little class distinction. The 291
only distinguishing mark was in their dress. The ordinary tribesmen wore
indigo-dyed clothes, giving them a very dirty appearance, because the dye 576
always came off all over their bodies, and the better classes wore white with
coloured head-dresses. They seem to have commanded the respect of the
people, who showed it in a very peculiar way. A tribesman would come
up to one of his sheikhs, who might be sitting on a rock, and by way of
showing him respect he would catch him by the head and pull it down
and kiss him on the head. It seemed to be the ordinary respectful greeting.

You mentioned the eastern confederacy, the Qataban. Is the present 619
tribe the Quteibi? They were one of the confederacy under the Amir of 631 ●
Dhala. My recollection is that that is the only confederacy in the whole 643
Protectorate. It was a very loose confederacy.

Mr. Hamilton: The Yafai people are western. They are not of the [144]
western Mushraqi type at all. The Yafais are a very fine lot. There are, I think, two battalions of Yafai soldiers in Hyderabad under the Nizam. They travel all over the world, but they will not let anyone else travel over *their* world. The Amir of Dhala is the chief of the confederation over which he rules, which does not actually include the Quteibis. A political mistake was made originally by trying to put the Quteibis under him. Now, when you put them under Lahej, they say they would rather be under Dhala, and *vice versa*. They have the greatest fun the whole time. Their idea of fun is to shoot and loot each other. When the R.A.F. drop a couple of bombs, usually well wide of their villages, they take the unexploded bomb at once, pick it up, carry it off, put it under a neighbour's house and set fire to it.

Kissing at the top of the head is most respectful, but, of course, there 576
again in South Arabia you kiss the hem of the man's garment one minute
and put a knife just where you have kissed the next. But they are
extremely respectful, and the chiefs do carry with them the whole honour
and self-respect of the tribe.

If in battle one of the chiefs is killed, it is very much regretted, and the whole tribe turns out to bury him. Also the son of a chief and his headmen of villages will indulge in the kiss on the thigh and knee, salutes accorded originally to patriarchs.

Mrs. Gregory: Is there any connection between the people from Baluchistan Makran and the Mushraqi?

Mr. Hamilton: I do not think there is any connection except that a few travellers come across from the Persian Gulf.

Dr. Hugh Scott (unable to be present) asked Major Hamilton (in 101
writing) whether he considered the confederation of Ma'an to be the 174
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LAND AND PEOPLES OF THE HADHRAMAUT, ADEN PROTECTORATE

Ruthven W. Pike

131 ALTHOUGH Southern Arabia borders on the much-traveled
route to India and ocean liners daily touch its shore at the
port of Aden, it has been little reconnoitered, far less than
114 the northern part of the peninsula. A chronological account of
exploration in the part of Southern Arabia known as the Hadhramaut,
by Mr. W. H. Ingrams (now Chief Secretary in Aden), appeared in
the *Geographical Review* for October, 1938. It is entirely due to the
tactful and untiring efforts of Mr. and Mrs. Ingrams, who, with the
coöperation of Seiyid Abu Bekr al Kaf, member of the wealthiest
family in the Hadhramaut, have succeeded in establishing peace
and understanding among the many tribes of the region, that it is
now possible for a European to journey unmolested within prescribed
regions.

[63] The boundaries of the Aden Protectorate, of which the Hadhra-
maut is a part, extend into heretofore unexplored territory and have
131 not been surveyed in the manner customary in settled areas. The
limits are well understood, however. They are formed by the Gulf
of Aden on the south, the district of Dhufar on the east, the southern
margin of the great interior sandy desert of Rub' al Khali on the
north, and a line running N 45° E from Perim Island to the Rub' al
Khali on the west.

162 The population is densest near Aden and its mountainous hinter-
161 land. There are, however, a great many people to the east of Aden, who
live along the coast and in the interior of the Hadhramaut; Mr.
Ingrams estimates their number at 260,000. There are also many
towns and villages between the mouth of the Wadi Maseila and the
Dhufar Coast, with a population thought to be about 25,000. Mukalla,
361 with 16,000 inhabitants, is the chief port of the Hadhramaut and seat
[63] of the British Colonial Administration for the surrounding area.

CLIMATE

132 The climate at sea level between October and April is healthful and agreeable to one accustomed to living in temperate regions. On the interior plateau, or Jol, at altitudes of 3000 to 4000 feet, and in the Wadi Hadhramaut, at 2000 feet, the nights are cool, with minimum temperatures reaching 50° F., and are apt to be windy. At such times ordinary summer clothing and light bedding do not afford enough protection.

From April on, the average and maximum daily temperatures

121 present condition. It is not easy to illustrate that with lantern slides, but I wanted to use the illustrations mainly to enable you to see some of the differences between each division, something of the nature of the country, the appearance of the people and, above all, the architecture.

THE DIVISIONS OF SOUTH-WEST ARABIA

101 175 From an Arab point of view, in geography and history South-West Arabia consists of two countries, the Yemen and the Hadhramaut, but actually to-day its four distinct areas are the Kingdom of the Yemen, the Western Aden Protectorate, the Hadhramaut or Eastern Aden Protectorate, and the Colony of Aden.

175 681 In Islamic times and until the eighteenth and nineteenth centuries, the Western Aden Protectorate and Aden were part of the Kingdom of the Yemen, but various governors and sheikhs of the Western Aden Protectorate only held an uneasy allegiance to the Yemen and broke away as practically independent units. They remained independent until they concluded treaties with His Majesty's Government, mostly last century. Thus the Aden Protectorate gradually grew up. What is now the Colony of Aden was captured from Lahej in 1839 or ceded at later dates. Towards the end of the nineteenth century treaties were made with the coastal chiefs of the Hadhramaut. In 1914 a British sphere of influence in South-West and South-East Arabia was arranged with the Turks. The Turks had twice occupied but never fully conquered the Yemen, and their insecure rule came to an end after the last war, when the Imam became independent.

In pre-Islamic times the Hadhramaut was for a period an independent kingdom. From the time of the Prophet's mission until the ninth century it submitted uneasily to the rule of the Caliphate, and then became independent again, though for periods during succeeding centuries—until the thirteenth century—it was claimed by the Yemen. There was a final short period of Yemeni domination at the end of the seventeenth century, but the Zeidis were finally turned out in 1704. The Hadhramaut remained independent until 1888, when the British Protectorate over the Qu'aiti started.

Down to 1937 the Aden Protectorate, often known as the Nine Cantons, and the Hadhramaut were treated as two ill-defined entities, but as the treaties with the chiefs of both were similar, the two were united as one protectorate by Order in Council that year. When, however, a forward policy in the Hadhramaut was started in that same year, they were again considered separate for administrative purposes, and the old Aden Protectorate was called the Western Protectorate and the Hadhramaut and Mahra country the Eastern.

681 There are such great differences between the Western Aden Protectorate and the Eastern Aden Protectorate that they should be considered separate areas when one is thinking of the divisions of South-West Arabia. Indeed, the Eastern Aden Protectorate could well be considered as two areas itself—the Hadhramaut in the west, and in the east, linked with Socotra, the Mahri country, much more primitive than the Hadhramaut and probably more primitive than the Western Aden Protectorate. It has

its own language, and in its trade, which is dhow-borne, unlike that of 631
Mukalla, which is largely steamer-borne in normal times, it deals with
Muscat, the Persian Gulf and India, and to some extent with East Africa,
for the coastal Mahris are great seafarers. The Mahris, unlike the Hadh- [167]
ramis, do not settle abroad, so by reason of their habits and their speech
they are an even more exclusive and secluded people than the Hadhramis.
But in effect little is seen or heard of the Mahris, and their territory is
considered part of the Eastern Aden Protectorate, and they have their
contacts with His Majesty's Government through the Residency at
Mukalla.

THE WESTERN ADEN PROTECTORATE

To me the outstanding features of the political set-up of the Western 622
Protectorate are the position of His Highness the Sultan of Lahej, the 643
large number of treaty chiefs, and the general tribal atmosphere of the
country. A glance at the map will show why the Sultan of Lahej is the 439
most important chief in the protectorate, for his territory stands at the door 651
of Aden, and through it land traffic from the Yemen and from a great
deal of the protectorate must pass. It is the transit dues on goods that have
made Lahej the richest state of the Western Protectorate, and with the
money His Highness has managed to develop Lahej territory as a sort of
private estate, which pays because it grows so much fruit and vegetables
which are consumed in Aden. For he has water, and a good deal of the
spate of Yemen pass with the Wadi al Kabir and the Wadi as Saghir,
which flow through his territory.

So that geography has played a great part in determining the part that 643
Lahej should play in the protectorate. But much of the prestige that the 648
Sultan enjoys to-day is due to his own wisdom. While strenuously guard-
ing the internal affairs of his own Sultanate from external interference,
His Highness has consistently given every possible help to His Majesty's
Government in matters of defence and so on, and has also co-operated so
wholeheartedly in the settling of disputes and political matters generally
that he is almost universally accepted as an impartial arbitrator with no
axe to grind. This personal achievement of Sultan 'Abdul Karim has
made him the leader of the Western Protectorate, and it is really remark-
able, as the general tendency of tribal chiefs in the protectorate is not to
brook interference in their affairs from others.

There are in the Western Protectorate twenty chiefs in direct treaty 622
relationship with His Majesty's Government, and seven others who have 631
agreements. There are about thirty-five all told who correspond directly 648
with Government. The "nine cantons" are the 'Abdali, the Amiri, the
Haushabi, the Fadhli, the Yafa'i, the Subeihi, the 'Aqrabi, the 'Aulaqi,
and the 'Alawi—the original tribes with whom treaties were made. The
other tribes in the Western Protectorate—the Audhali and the Beihani—
did not come into treaty relations until later. But the Yafa'i, the 'Aulaqi,
and the Subeihi are divided. In the Upper Yafa'i confederation there are
treaties with the Upper Yafa'i Sultan, the Naqibs of Mausatta, the Dhubi
Sheikh, the Maflahi Sheikh, the Hadhrami Sheikh, and the Shaibi Sheikh.
In Lower Yafa' there is only one treaty, with the Sultan. In 'Aulaqi there
are treaties with the Upper 'Aulaqi Sultan, the Lower 'Aulaqi Sultan, and

622 the Upper 'Aulaqi Sheikh. Of the Subeihi Sheikhs, the Barahimi, the 631 Atifi, and the Rifa'i have treaties. The reason for the large number of 648 treaties was the desire to protect the land frontiers of Aden from incursion by foreign powers and from tribal assault. But the haphazard way in which the treaties were entered into has been responsible for a lot of confusion, because the policy has extended gradually from merely interest in the security of Aden to the welfare of the tribes themselves. When the treaties were made the country was largely unvisited. Chiefs came down to Aden, and on explaining their importance were given treaties. They were induced to do so by the fact that treaty chiefs were given stipends and presents and entertainment. But when the Government decided to stop giving treaties as freely as before, there were still a number of chiefs as important [illegible] those who had had treaties and the importance of many of the treaty chiefs declined. They died, and their successors were not men of the same personality. So that there is good reason for revising the treaties, and this is now often under consideration, though there is a good deal of difficulty about it.

All these treaty chiefs are juridically of the same status. On the plane of precedence the Sultan of Lahej comes first with a salute of eleven guns and the title of Highness, the Amir of Dhala, the Fadhli Sultan, and the Lower Yafa'i Sultan have nine-gun salutes. But, apart from Lahej, none of these kingdoms can be said to have a government and there are wide ranges of differences of authority between them. Indeed, some of them are totally without authority. Some have several thousands of tribesmen and subjects under their normal authority, some have perhaps no more than a few dozens. The main feature of the protectorate for the last century or so has been anarchy, and the population from Sultans downwards is to an overwhelming extent tribal. There are no mercantile centres of importance and no cultural centres at all. There are few Seiyids, comparatively speaking, and their standard of learning is much lower than in Aden or the Hadhramaut, from which latter they most of them originate. Apart from Lahej there is not a town in the protectorate of any great size or importance, and the make-up of the treaty chiefdoms outside the 'Abdali State does not lend itself to the building of governments at present, and few of them have the potential sources of sufficient revenue to do much in that way.

101 Historically, of course, the Western Protectorate was never a province of Arabia. The provinces of South Arabia were Yemen, Hadhramaut, Shihr (which meant the Mahra country), Dhofar, and 'Uman, and the Western Aden Protectorate is really part of the dusty skirt of the Yemen.

000 Politically, therefore, the set-up is not very promising. The best chance of making a country of the protectorate is by encouraging federation between different areas. It is probably not possible for it to become one country with the Sultan of Lahej as its leader, though his group will probably always tend to be the more important. He is already the suzerain of the Subeihis and the Haushabis, and has intervened successfully at times in the affairs of the Fadhlis, the Amiri, the Yafa'is, and the Lower 'Aulaqis. The Amiris, with the Quteibis and Alawis, could, from a geographical point of view, naturally federate with his bloc, but the

out to meet you. Many people prefer to walk down the *'aqaba*, and in any 600 case the drivers stop at the top to tie up the brakes. I have only walked down once, and that was on the morning of the New Year. I sat for a short time at the top and it really was a most beautiful sight watching the day break over the minarets and white houses of Tarim.

"Tarim and thou desirest no more" is a local saying, and in truth I know of no happier places to live in than Tarim and Seiyun. I shall never forget our first impressions of Tarim nor I think does anybody else forget his, but the charm of these places grows with knowledge and they have a hospitable and cultured society. There is little literary learning in Mukalla or Shihr: 212 Mukalla can be difficult to live in, but Shihr is always friendly and welcoming. 538 Seiyun and Tarim are not only that, but can talk of affairs, of history, and of philosophy. The whole country is full of poets, and not only quotes the old poets but records constantly current history in *qasidas*, and that is how much of it survives. At a Shabwani dance the poets assemble and in turn compose extempore couplets, which are repeated by the choir leaders and taken up by a hundred throats.

Tarim and its rich suburb of 'Aidid, where there are several beautiful Riviera 631 ● villas, are of course under Kathiri rule, but they and the small village of Al [361] Ghuraf are in Tamimi country. One interesting fact about Tarim that I have learnt recently is that it contains a state within its walls. This enclosure, which contains a few houses inhabited by the Seiyids of Al Haddad, is ruled by their *mansab* under some ancient right. His subjects are completely under his jurisdiction, and even if they commit offences in the city of Tarim are not tried by the Sultan but handed over to him. The intelligentsia of Tarim call him the *Baba* (the Pope) and his state the *Fatikana*. Tarim and Seiyun both have old religious academies (*Rubats*) to which students come from considerable distances in the west of the Protectorate and from the Yemen. 874 I remember when I first passed the Tarim Rubat a long time ago there was 609 a rush to exclude the contaminating influence, and all the doors and window shutters were hastily banged. Life gets more pleasant when crowds of children and adult hangers on cease to follow you shouting *Nasrani* (Christian). When I returned to Mukalla from the interior in March 1937 one small boy did shout Nasrani, but was immediately corrected by a friend who said "*That's* not a Nasrani, that's Ingrams."

The Tamimis, who stretch several miles on the way to Seiyun, and down 619 the Wadi Maseila to below Qasm, the Tamimi capital, are a Qu'aiti tribe, so that Tarim and Al Ghuraf form islands in their territory. There are no Badu [167] sections to the Tamimis, and they all live in the wadi and emigrate largely to East Africa and the East Indies. They are however an astonishingly disunited tribe whose sections were constantly warring against each other, mostly over land questions. In this way they are a great contrast to their neighbours, the Manahil, who belong to the same Confederation, the Beni Dhanna. The Manahil are all Badus but are completely united in following their young chief 'Aidha bin Tannaf, a very fine lad of about twenty-five. I thought at first that the Manahil were not going to join in the truce, but after holding back for a little while they came and signed, and have never caused the slightest trouble, though 'Aidha had considerable difficulty in restraining

earn. An Arab from the Protectorate to whom I said that he and his 181
friends seemed to think of nothing but money-making when they came 577
to Aden replied: "If you will see the country from which we come you will understand the reason." It is a mistake, however, to suppose that a love of gain overrides all other considerations. The Arab, like other people, will do a good deal for money, but there are some things that he will not do. If his honour is affected he will place that first, and he will cling tenaciously to what he regards as right.

The Arabs of the Protectorate are all Moslems, and they have a 795
strong attachment to their faith, but they are not fanatical. They 702
belong to the Shafei sect of Sunnis, and they dislike and distrust their 276
neighbours of the Zeidi persuasion in the Yemen. The most virile tribes are the Aulaqis and others to the north-east of Aden, and from them are recruited most of the men for the Aden Protectorate Levies stationed at Aden. In the most western parts of the Protectorate the people are addicted to chewing the mildly intoxicant leaves of a local shrub called *kat*. This habit is alleged to have a deleterious effect on physique and intelligence, but the degree of truth in this imputation is in some doubt.

In some of the coastal districts there is an intermixture of African [144]
blood, due to old importations of slaves. Slavery has long been an 567
institution in the country, but it is limited to the descendants of imported Africans. Slave trade, fortunately, no longer exists, and efforts to suppress the status of slavery altogether have made some headway. The principal chiefs of districts in which it still exists have agreed to grant freedom to any slave who asks for it. The slaves have not, however, shown much desire to take advantage of this measure, for they are not, on the whole, discontented with their lot. The prevalent form of slavery is a mild one, and it confers privileges as well as exacting duties. The Arabs, for the most part, are kindly masters, and their so-called slaves can often rise to high positions of trust and responsibility. In the Quaiti State they have sometimes become local governors, and they can wield considerable influence.

The genesis of the Aden Protectorate was the desire of the British, 648
when they occupied Aden in 1839, to guard their new acquisition from 631
attack on the land side. For this purpose Captain Haines, the first British Resident of Aden, concluded treaties with some of the neighbouring Arab chiefs, the most important of whom was—as he still is—the Abdali Sultan of Lahej. These treaties formed the nucleus from which the Protectorate has gradually grown. During the nineteenth

648 631 century and the early years of the twentieth the potential enemy on the South Arabian mainland was Turkey, whose occupation of the province of Yemen brought its territory to within a short distance of Aden. The Turks, indeed, maintained a theoretical claim to the whole of Southern Arabia, including Aden itself. In practice, however, they accepted the existence of British protection over nine tribes adjacent to Aden, and these became known in diplomatic dealings between the British and Turkish Governments as the Nine Cantons, a term that still lingers, although the number of tribes in treaty relations with the British Government now far exceeds the original nine.

648 631 The Protectorate treaties are all cast in much the same form. It is a very simple one, for the provisions are limited to a few short clauses stating that the gracious favour and protection of the British Sovereign shall be extended to the tribal chief, who, in return for a stipend, undertakes to have no relations with any other foreign Power. In some cases the treaties were supplemented by agreements about the security of roads or other matters of common interest, but generally speaking there was no attempt to introduce any direct British influence or even supervision in the internal affairs of the tribes. Aden was regarded as being primarily a fortress, and the purpose of the Protectorate was the creation and maintenance of a vacuum behind the fortress, into which no foreign intruders would be admitted. Provided that this object was secured, the Protecting Power at that time showed no interest in the welfare or development of the people of the country, who were left to their own devices and to their traditional vendettas and anarchy.

This indifference to the domestic concerns of the protected tribes was even more marked in the eastern part of the Protectorate than in the country nearer to Aden. Treaties of the same type as those already mentioned were made with the local chiefs on the sea coast to the east of Aden up to the borders of Muscat. The reason for this extension of the protected sphere was similar to that which led to the establishment of the Nine Cantons. Its object was the exclusion of foreign influence from Southern Arabia owing to the proximity of this territory to our vital sea communications with the East. The most important treaties with tribes to the east of Aden are those with the Quaiti Sultan of Shehr and Mukalla and with the Sultan of Qishn and Socotra, whose territory includes a mainland portion as well as the island of Socotra. No effort was made at that time to extend British influence inland from Mukalla or the neighbouring coast. The Government of India, by whom the Protectorate treaties were concluded, was content to have a British protected belt along the coast and to leave the interior of the 648 country alone. This policy was no doubt due in part to the difficulties 631 of communication overland and to the attitude of the Arab chiefs concerned, who welcomed protection against foreign enemies, but disliked any interference with their internal affairs.

Unfortunately, British protection was not always effective. No 648 troops were maintained in the Protectorate, and when the test of war came in 1915 the Turks in the Yemen found no difficulty in marching down through the Protectorate to Lahej and the gates of Aden. After the war the rule of the Turks in the Yemen was succeeded by that of the Zeidi Imam of Sana. This energetic ruler has always regarded both Turks and British as usurpers in Southern Arabia, the whole of which he looks upon as his rightful inheritance, and he lost no time in seizing as much of the Aden Protectorate as he could take with impunity. The British at Aden, with a much reduced garrison and a minute air force, were unable to give effective protection to their tribes until 1928, when air reinforcements enabled them to recover the Dhala district. The Imam's Zeidi troops retained possession of some parts of the Protectorate until 1934, when they were withdrawn as a corollary to the signature of the Treaty of Sana. This treaty effected a temporary settlement of the vexed question of the Protectorate frontier. The Imam did not formally renounce his historic claims, for he declares that he will never do that, but he agreed that they should remain in abeyance for the period of the treaty—that is, for forty years from its signature, or until a more permanent solution could be found. On the other hand, the British Government recognized the Imam's title as King of the Yemen and his complete independence within his own territory.

It was hoped that the Treaty of Sana would prove to be a turning- 663 point in the history of the Aden Protectorate, and this hope has to some extent been justified. Before the conclusion of the treaty the Protecting Power was mainly concerned with the problem of defence against external aggression, and there were even advocates of the abandonment of all but a fragment of the Protectorate in the immediate vicinity of Aden. The settlement with the Yemen enabled the authorities at Aden to turn their attention to setting the Protectorate house in order. There was a growing feeling that the old policy of indifference to its internal needs was unworthy of the best British traditions, and that an effort should be made to improve the lot of the people in the protected area. It was no longer considered to be good enough to put a ring

3:Royal Institute of International Affairs U-4 (no date)1954 M1 Middle East

Hadramout MM2

133 vides seasonal grazing for camels, sheep, and goats.[1] Never-
132 theless, the Western Protectorate, where rainfall averages from
about 2 inches a year on the coast to 7 inches in the uplands
and 12 inches in the highlands, is self-supporting in food in
241 normal seasons; the main crop is millet, with wheat, barley,
and mustard as summer crops, and other products of importance
are coffee and the drug *qat* (the chewing of which is a pernicious
habit in south-west Arabia); field-terracing is general in the
[312] highlands, and elsewhere the land is mainly irrigated from
wells. In the Eastern Protectorate the rainfall is lower and food
132 has to be imported, particularly for the coastal areas and the
241 pastoral tribes; millet is again the main cereal crop, supple-
439 mented by lucerne, tobacco, honey, and fish products; until
recently most of the honey has been exported to Java, this
167 being connected with the large-scale eastward emigration from
262 the Hadramaut in the last 150 years. The date-palm provides
the chief food product of the Hadramaut.

161 The estimated population of Aden Protectorate at mid-1952
was 800,000. The organization is largely tribal, consisting of
● 631 some thirty sultanates, shaikhdoms, and other tribal units of
648 varying size. During the past hundred years their rulers have
one by one entered into treaty relations with the British Govern-
643 ment and are under its protection; but British administration (through an Agent in each Protectorate, responsible to the Governor of Aden) is essentially indirect, and has grown piecemeal for the prevention of intertribal conflict in the interests of travellers and commerce. Some of the chiefs have voluntarily accepted advisory treaties binding them to administer their territories in accordance with the Governor's advice. But not all of them have complete control over their nominal subjects, and the authority of those who have not accepted advisory treaties with the Governor of Aden may be highly capricious; reference has already been made to the conduct of the important Sultan of Lahej which led to a British intervention in April 1952.[2] The most important state of the Eastern Protectorate is the Quaiti Sultanate of Shihr and Mukalla which, like the Sultanate of Lahej, carries the title of 'His Highness' and has its own small regular army; the Quaiti

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[1] See 'Banishing Famine from Aden', *Commonwealth Survey*, 14 May 1949, pp. 37–8. For the distinction between steppe and desert vegetation, see Fisher, *The Middle East*, pp. 72–3 and map, p. 70.

[2] See above, p. 103; and see generally Doreen Ingrams, *A Survey of Social and Economic Conditions in the Aden Protectorate* (Eritrea, Government Printer to the British Administration, 1949), pp. 20–32. A punitive expedition was sent to the Shairi tribe in the Western Protectorate in December 1950 after an attempt to assassinate the British Agent.

3:Royal Institute of International Affairs U-4 (no date)1954 M1 Middle East
Hadhramaut YM2

Sultan formerly held the hereditary appointment of Zamindar 161
of the Nizam of Hyderabad's Army Levy, which recruited 631
largely from Quaiti territory. Mukalla town has even achieved 648
a 'Nationalist Party', which fomented a serious riot in December [668]
1950.[1] Farther east lies the large Mahri Sultanate of Qishn
and of Socotra Island (pop. about 8,000); the resident adviser 643
strongly urged the Sultan in 1950 to spend more time in his
mainland territory instead of leaving it to a younger branch of
his family, while the Sultan lived on Socotra.[2] The most important [625]
ruler in Wadi Hadramaut is the Kathiri Sultan of
Sayun, who has his own armed constabulary. A number of
lesser chiefs have for local security purposes their own tribal
guards, whose maintenance is partly financed by the British
Government. In addition, the Aden Government established in 721
1937 a force of Government Guards in the Western Protectorate,
and three years later in the Eastern Protectorate the Hadrami
Bedouin Legion, which was modelled on the Arab Legion of
what has since become the Kingdom of Jordan.[3]

The assistance of a British Director of Agriculture and his 648
staff is available to those rulers who desire it, and financial
help has been forthcoming since 1947 under the Colonial
Development and Welfare Act. It was proposed to expend
£410,000 in 1951–2 (including £82,000 for agriculture); only
£23,000 of this would come from local revenue, the remainder
to be provided by the British Government.[4] Drought caused a [731]
serious famine in the Hadramaut in 1943 and another less
serious one in 1948–9. The region's economy was formerly 651
helped to a considerable extent by remittances from Hadrami 312
emigrants who had prospered in the farther East, but political 311
changes in Indonesia and in the Hyderabad state of India have
adversely affected this traffic, and the British authorities have
had recourse to a large-scale scheme of irrigation by diesel-engined
pumps. In the Western Protectorate the development
of irrigated agriculture on over 100,000 acres at Abyan (40
miles north-east of Aden Colony) was begun with help from
Colonial Development and Welfare funds in 1947 and was
becoming self-supporting by 1952. It is a partnership on the
Sudan model between the tenants, who receive half the returns,
the landowners (the local states or private landlords), and the
board of management, who divide the other half. Long-staple 248
cotton of the Egyptian kind had become the main crop by

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[1] GB, Colonial Office, *Report on Aden for the years 1949 and 1950*, p. 60.

[2] Ibid. p. 61.

[3] See A. M. Clark Hutchison, 'The Hadhrami Bedouin Legion', *Journal of the Royal Central Asian Society*, January 1950, pp. 62–5.

[4] See above, p. 112.

14: Liebesny G-4 (no date) 1947

M1 Middle East
Aden Colony MM1
Hadhramaut MM2

A The recent radical change in the position of India, however, will
636 undoubtedly necessitate a revision of the Aden system of appeals.

The city of Aden, the peninsula of Little Aden, the territory
of Sheikh Othman, and the islands of Perim, Kuria Muria, and[5]
Kamaran, thus form a Crown Colony under direct British rule.
This means that no native government whatsoever functions in
the area. As a colony, Aden is part of the British national territory and its inhabitants are British subjects.

H The Protectorate. The hinterland of Aden was not organized by
648 the British into a colony, but into a Protectorate along colonial
lines. Its present organization is based upon the Aden Protectorate Order in Council of March 18, 1937.[5] Under it the Governor
of the Colony is at the same time Governor of the Protectorate,
and the functions exercised in the Colony by the Civil Secretary
are here exercised by a Political Secretary. The powers of the
Executive and Legislative Councils do not extend to the Protectorate.

H The region is divided into two parts: the Western Protectorate
[643] and the Eastern Protectorate. With the exception of the Sultan
648 of Lahej the chiefs in the Western Protectorate generally possess
H only limited control over their subjects; the states in the Eastern
● 631 Protectorate are more fully organized. In contrast with the Colony, the native governmental institutions in the Protectorate
were left intact, and the area is administered according to the
H principles of indirect rule. The Crown has reserved the right to
648 make laws for the peace, good order, and government of the Protectorate. At the same time the Governor may enact certain rules
and orders and may especially extend to the Protectorate legisla-

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[5] The British distinguish between two basic types of colonial administration: direct rule and indirect rule. The former means that the area is administered directly by British colonial officials without any native governmental machinery, as is the case in Aden Colony. The latter indicates the use of existing native institutions and the placing of many of the actual administrative functions in the hands of native governments under the control of British colonial officials.

(see footnote 6 on following page)

5.Gt. Brit., Colonial Office G-3 (1947) 1949 MMI Aden Hadhramaut MM21

ADEN PROTECTORATE

PART IV

Chapter 1: General Review

WESTERN ADEN PROTECTORATE

647 DURING 1947 the Western Aden Protectorate continued to suffer from a shortage of experienced Political Officers. This position was aggravated by the murder in April of Mr. P. C. Davey, an officer of exceptional ability and experience. In consequence most districts were inadequately manned, with the result that it proved difficult to consolidate the progress of the past few years and in some cases there was some deterioration. The Arab Assistant Political Officers, of whom there are at present seven, have of necessity been the backbone of the Western Aden Protectorate administration during the past three years owing to the shortage of experienced British Political Staff.

● 631 The Fadhli, Dathina and Subeihi administrations carried on with very little change. The two former show a very much-improved financial position. The Amiri country started the year with the removal after a show of force of Amir Haidera and, after an unhappy year of strife and intrigue, ended it with the establishment of a constitutional form of government.

643 642 In the Abdali State the death of the Sultan, His Highness Sir Abdul Karim Fadhl bin Ali, K.C.M.G., K.C.I.E., who has been succeeded by his eldest son, Fadhl Abdul Karim, and who was a sincere and experienced ruler, was much regretted by his people. On the acclamation of his successor a new constitution setting up a State Council was established and is now in operation.

721 In Beihan the Sultan encountered difficulties with the Balharithi tribe in the far north, and the situation had to be settled by air action.

There were trade-route incidents in Quteibi country, in Wadi Hardaba (Radfan), in Mansuri country (Manqa'a), in Marqashi country (Fadhli) and in Rujeili country (Wadi Teim in Radfan), involving losses of life and heavy lootings. Lootings in the Quteibi territory assumed such proportions that it was necessary to restore normality by air operations. The incidents in Marqashi were satisfactorily settled by administrative action. The other incidents still remain to be settled.

242 On the other side of the picture agricultural development in Abyan has had a most beneficial effect in this southern area in spite of the unco-operative attitude of the Lower Yafa'i Sultan. This attitude led finally to his suspension from office in the Yafa'i as Sahil area of his territory. In contrast, the willing co-operation of the Fadhli authorities in fostering

5:Gt. Brit., Colonial Office G-3 (1947) 1949 MM1 Aden
Hadhramaut MM21

8,000 feet high and falls away into the Ruba' al Khali (or Empty Quarter), 133
with a mean altitude of 2,500 feet. The country between the littoral belt on the one hand and the intramontane plains and the plateau on the other is a tangle of mountains, ravines and valleys. Some of the valleys are very fertile. The plateau itself is broken up by numerous hills and mountains and is intersected with several deep valleys.

The greater part of the Eastern Aden Protectorate consists of desert and barren mountains intersected by wadis, some of which are fertile and cultivated. There are a number of comparatively large towns, notably 361
Mukalla, the capital of the Qu'aiti State and principal seaport, and Seiyun, the capital of the Kathiri State.

Chapter 12: Administration

The Eastern Aden Protectorate comprises the Hadhramaut (consisting 631
of the Qu'aiti *State of Shihr* and *Mukalla*, and the Kathiri State of Seiyun), the Mahri Sultanate of Qishn and Socotra, the Wahidi Sultanates of Bir 'Ali and the Sheikhdoms of Irqa and Haura, all of which have been 648
for many years in protective treaty relations with His Majesty's Government. His Highness Sultan Sir Salih bin Ghalib al Qu'aiti, K.C.M.G., 643
Sultan of Shihr and Mukalla, is the premier chief in the Eastern Aden Protectorate, and the Hadhramaut is the most important and best organised of these areas. It is bounded on the west by the Wahidi Sultanates and on the east by the Mahri Sultanate.

The Mahri Sultanate of Qishn and Socotra is the most easterly area in the Aden Protectorate, being bounded on the east by the Sultanate of Muscat and Oman. The Sultan of Qishn and Socotra resides on the island of Socotra, which lies off Africa, 150 miles from Cape Guardafui. The island was occupied by the East India Company in 1834, and it 175
came under British protection, together with the neighbouring Abdel Kuri and Brothers Islands, in 1866, when the treaty with the Mahri Sultan was concluded. Socotra produces aloes, dragons' blood and ghee. 438
The population is probably about 5,000; the island is rather less than 161
100 miles from east to west and about 30 miles broad. Its interior is 133
mountainous, and the Fidahan Hajr rises to nearly 5,000 feet. The capital 361
is Hadibu, shown on European maps as Tamarida.

The interests of the Western Aden Protectorate are looked after by a 648
small cadre of British political officers and Arab assistant political officers under a British Agent, whose headquarters are in Aden. The political staff who are posted to administrative districts inland advise the local rulers on the administration of their areas, since His Majesty's Government does not administer the Protectorate directly.

The tribes nominate their own chiefs, who have subsequently to be 619
recognised by the Governor of Aden. Not all the chiefs have complete 622
control over their subjects, but since 1943 the authority of some of them

&:Gt. Brit., Colonial Office G-3 (1948) 1950 MM1 Aden
Hadhramaut MM2

ADEN PROTECTORATE

PART IV

Chapter 1: General Review

WESTERN ADEN PROTECTORATE

THERE was a general improvement in security and in political matters during the year, but the economic situation remained at a low ebb owing especially to a poor rainfall in most areas. 000

It was found necessary to occupy Shaibi territory by force in order to put an end to the extremely oppressive rule of the Saqladi Sheikh. The Sheikh fled to the Yemen and the new administration introduced by Government was welcomed by all sections of the population. The area which is at a high attitude should prosper. 721 622

The Abyan Development Scheme in Fadhli and Lower Yafai territories made good progress, but relations between Government and the Lower Yafai Sultan continued to be unsatisfactory. 631

The administration of Subeihi territory was transferred for an experimental period to the Abdali Sultan.

Slow progress was made in the new Dhala (Amiri) administration, but a second season of drought hampered progress. Advances of grain to the value of some £15,000 were made to farmers in the area to prevent a complete economic collapse. [654]

Revenues in the Fadhli and Dathina areas fell as a result of poor harvests.

The Beihan administration made good progress but received a setback towards the end of the year owing to the failure of the autumn harvest and later to frost damage on the well irrigated wheat and barley crops.

There were no trade route incidents during the year.

EASTERN ADEN PROTECTORATE

The Qu'aiti-Kathiri boundary dispute was settled by the arbitration of the Resident Adviser, which both Sultans had agreed to accept as finally binding. When the time came to execute his decisions, the Qu'aiti Sultan showed considerable reluctance to surrender Sah and the Kathiri to surrender forts round Tarim. 648

Local political parties tended to lose their sting during the year. The Qu'aiti National Party became seriously involved in the question of the surrender of Sah (see above) and also supported, through its representatives within Mukalla Government, the claims of the Tamimi tribe to watch date palms. 665

Heavy raiding by Saudi tribes in the spring led to a meeting between 721 648

&Gt. Brit., Colonial Office G-3 (1948) 1950 MM1 Aden

Hadhramaut MM2

PRISONS

There is no recognised Prisons Service in the Western Aden Protectorate. Chiefs of States have their own state prisons, which are supervised by the political staff. 697

Chapter 10: Communications

In the Western Aden Protectorate increasing use is being made of motor vehicles throughout the Protectorate, and, although no first-class roads exist, regular traffic is maintained on the following routes: 494

			Miles
Sheikh Othman	to	Lahej	16
„ „	„	Tor al Bahar	64
„ „	„	Musaimir	61
„ „	„	Dhala	88
Aden	„	Zinjibar	40
„	„	Ja'ar	50
„	„	Al Husn	56
Zinjibar	„	Dirjaj	17
„	„	Sheikh Abdullah	6
„	„	Shuqra	30
Shuqra	„	Am Surra	30
„	„	Lodar	50
„	„	Mudia	68
„	„	Am Quleita	78
„	„	Ahwar	76
„	„	Irqa (E. Aden Prot.)	48

A regular air service by B.O.A.C. was maintained during the summer months between Aden and Mukeiras, mainly for transporting vegetables for the Aden Market. Other existing landing grounds, which are used only by the Royal Air Force, are situated at Shuqra, Ahwar, Lodar, Dhala and Beihan. 509

In the Eastern Aden Protectorate B.O.A.C. resumed its services in the spring, but suspended them again in November. Ethiopian Air Lines ceased operating in the spring when their licence expired. There was still no regular steamer service, although the number of weird craft passing as steamers which called at Mukalla increased considerably.

Chapter 11: Geography and Climate

SITUATION AND AREA

The Aden Protectorate which can be more conveniently described administratively and geographically by dividing it into two areas, the Western and Eastern, has a total superficial area of about 112,000 square miles. It is bounded on the east by the western boundary of the Sul- 131 631

6:Gt. Brit., Colonial Office G-3 (1948) 1950 MM1 Aden

Hadhramaut MM2

131 tanate of Muscat and Oman, on the north and west by the Ruba' al Khail (or Empty Quarter) and the kingdom of the Yemen (whose southern boundary was temporarily established by Article III of the Treaty of Sana'a of 11th February, 1934, by which His Majesty's Government and the Government of the Yemen agreed to maintain the status quo as on the date of the signature of the treaty), and on the south by the Gulf of Aden and the Indian Ocean. The Aden Protectorate seaboard starts at Husn Murad (opposite Perim) on the west, and runs for 740 miles eastwards to Ras Dhurbat Ali, where it meets the frontier of the Sultanate of Muscat and Oman.

CLIMATE

132 The maritime plains are damp and hot in the summer, and are subject to sandstorms and high winds. In the winter (October to the end of March) it is cool and sometimes cold at night and much less damp.

In the mountains, which vary in height between 1,500 and 8,000 feet, it is drier and cooler during the day and night; at above 4,500 feet it can be very cold.

In the Wadi Hadhramaut and the intervening tableland or "Jol", extremes of both heat and cold are encountered. The heat, in contrast to that of the coast, is dry, but more intense. The rainfall is small.

There is little rainfall in the littoral and maritime hills; here cultivation is chiefly dependent on irrigation from water channels and courses. In the highlands well irrigation is common and there is heavier rainfall, which is led down ravines and defiles into terraced fields.

GENERAL DESCRIPTION

133 The Western Aden Protectorate is divided into the littoral belt which varies between four and 40 miles in depth; the maritime ranges about 1,000–2,000 feet above sea-level; the intramontane plains over 3,000 feet high; and the highland plateau which ranges from 5,000 to 8,000 feet high and falls away into the Ruba' al Khali (or Empty Quarter), with a mean altitude of 2,500 feet. The country between the littoral belt on the one hand and the intramontane plains and the plateau on the other is a tangle of mountains, ravines and valleys. Some of the valleys are very fertile. The plateau itself is broken up by numerous hills and mountains and is intersected with several deep valleys.

The greater part of the Eastern Aden Protectorate consists of desert and barren mountains intersected by wadis, some of which are fertile and 361 cultivated. There are a number of comparatively large towns, notably Mukalla, the capital of the Qu'aiti State and principal seaport, and Seiyun, the capital of the Kathiri State.

Chapter 12: Administration

631 The Eastern Aden Protectorate comprises the Hadhramaut (consisting
648 of the Qu'aiti State of Shihr and Mukalla, and the Kathiri State of Seiyun),

6:Gt. Brit., Colonial Office G-3 (1948) 1950 MMl Aden
Hadhramaut MM2

the Mahri Sultanate of Qishn and Socotra, the Wahidi Sultanates of 631
Bir'Ali and the Sheikhdoms of Irqa and Haura, all of which have been 648
for many years in protective treaty relations with His Majesty's Government.
His Highness Sultan Sir Salih bin Ghalib al Qu'aiti, K.C.M.G., 643
Sultan of Shihr and Mukalla, is the premier chief in the Eastern Aden Protectorate, and the Hadhramaut is the most important and best organised of these areas. It is bounded on the west by the Wahidi Sultanates and on the east by the Mahri Sultanate.

The Mahri Sultanate of Qishn and Socotra is the most easterly area in 631
the Aden Protectorate, being bounded on the east by the Sultanate of 622
Muscat and Oman. The Sultan of Qishn and Socotra resides on the
island of Socotra, which lies off Africa, 150 miles from Cape Guardafui. 175
The island was occupied by the East India Company in 1834, and it came 438
under British protection, together with the neighbouring Abdel Kuri 161
and Brothers Islands, in 1866, when the treaty with the Mahri Sultan was
concluded. Socotra produces aloes, dragons' blood and ghee. The 133
population is probably about 5,000; the island is rather less than 100 miles 361
from east to west and about 30 miles broad. Its interior is mountainous, and the Fidahan Hajr rises to nearly 5,000 feet. The capital is Hadibu, shown on European maps as Tamarida.

The interests of the Western Aden Protectorate are looked after by a 645
small cadre of British political officers and Arab assistant political officers under a British Agent, whose headquarters are in Aden. The political staff who are posted to administrative districts inland advise the local rulers on the administration of their areas, since His Majesty's Government does not administer the Protectorate directly.

The tribes nominate their own chiefs, who have subsequently to be 619
recognised by the Governor of Aden. Not all the chiefs have complete 701
control over their subjects, but since 1943 the authority of some of them
has been greatly increased by the introduction of simple administrative 625
machinery. For internal security some of the chiefs have Tribal Guards 624
(paid for by His Majesty's Government as a temporary measure) under the joint control of the British Agent and the chief. In 1937 the Aden Government raised a force known as the Government Guards for police duties in the Western Aden Protectorate; they are stationed inland in fixed posts and are paid for and controlled entirely by Government.

The Western Aden Protectorate consists of the following tribal 631
districts: 361

ABDALI: His Highness Sultan Fadhl bin Abdul Karim Fadhl, [643]
Sultan of Lahej, the premier Chief of the western area. *Capital*: Lahej.

AMIRI: Amir Nasr bin Shaif, C.M.G. *Capital*: Dhala.

FADHLI: Sultan Abdullah bin Uthman. *Capital*: Shuqra.

LOWER YAFA'I: Sultan 'Aidrus bin Muhsin. *Capital*: Al Qara.

HAUSHABI: Sultan Mohammad bin Sarur. *Capital*: Museimir.

Gt. Brit., Colonial Office G-3 (1948) 1950 MMI Aden

Hadhramaut MM2

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361

UPPER YAFA'I CONFEDERATION: Sultan Muhammad bin Salih, *Capital*: Mahjaba.

Mausatta, Sheikh Ahmed Bubaker 'Ali 'Askar and Sheikh Husein Salih Musin 'Askar. *Capital*: Al Qudma.

Dhubi, Sheikh 'Abdurahman bin Salih (under age). Regent: Sheikh Salih Salim. *Capital*: Dhi Sura.

Muflahi, Sheikh Qasim 'Abdurahman. *Capital*: Al Jurba.

Hadrami, Sheikh Muhammad Muhsin Ghalib. *Capital*: Ash Shibr.

SHAIB: Sheikh Ahmed Mana As Saqladi. *Capital*: Awabil.

QUTELIBI: Sheikh Hassan 'Ali. *Capital*: Ath Thumeir.

ALAWI: Sheikh Salih Sayil. *Capital*: Al Qash'a.

AQRABI: Sheikh Muhammad Fadhl ba 'Abdullah. *Capital*: Bir Ahmed.

AUDHALI: Sultan Salih bin Husein. *Capital*: Lodar.

UPPER 'AULAQI: Sultan 'Awadh bin Salih bin Abdullah. *Capital*: Nisab. Sheikh Muhsin bin Farid. *Capital*: As-Said.

LOWER 'AULAQI: Sultan Nasir bin Aidrus bin Ali bin 'Abdullah (under age). Regent: Sultan Ahmed (Sheikh) bin Ali. *Capital*: Ahwar.

BEIHAN: Amir Salih bin Husein. Regent: Sharif Husein bin Ahmed. *Capital*: Beihan Qasb.

SUBEIHI: Sheikh Muhammad 'Ali Ba Salih, Sheikh Muhammad bin 'Ali of the Barhimi and Sheikh Abdullah ba Sa'id of the Atifi.

Chapter 13: Weights and Measures

804 These vary considerably from place to place, but the tendency of late has been towards standardisation. Generally speaking, liquids are weighed and grain is measured. The measures of weight most used are the pound, the frasila = 28 lb. and the khandi = 24 frasilas. The keila, a cubic measure for grain, varies from place to place, but the one mostly used is equivalent to about 40 lb. of grain. The qadah = 200 lb. and the qum = 2½ lb. are also in use. Linear measurement is mostly in qamas, one equalling 5 feet 6 inches approximately, or else the dra = 1½ feet approximately.

Areas are generally quoted in dhimad or fadan, which is equivalent to the area ploughable by a yoke of oxen in a working day of about eight hours. It is roughly an acre or 4,840 square yards.

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T: Gt. Brit., Colonial Office G-3 (1949-50) 1951 MM1 Aden [illegible]
Hadhramaut MM2

A 631 162 228 Aden Colony also includes Perim Island which is administered by an Administrator who is also the Commissioner of Police, Aden. The population of the island is 381. The majority of the islanders are fishermen, and dried fish is exported to Aden. In the past there has been pearl fishing, but this year no pearl fishing contract was taken. A There is a small police detachment in the island together with medical and lighthouse staff.

206 Up to the end of 1948, Cable & Wireless Ltd. maintained communication with Perim by marine cable. The cable became unserviceable in 1948, and it was decided not to repair it. It is likely that communication will soon be established by wireless. A R.A.F. airplane H makes a flight to the island once weekly and carries mail and passengers from Aden.

631 642 A 643 The Governor of the Colony is also Governor of the Aden Protectorate, which is not administered by the Colony Government. There is no one Government for the Aden Protectorate; various Rulers and Chiefs are in protective treaty relations with His Majesty's Government. In each of the Western and Eastern Protectorates the Governor is represented by a British Agent.

A The Protectorate includes the island of Socotra.

692 671 H 692 691 The administration of justice within the Colony is entrusted to the Supreme Court, a Court of Small Causes for certain specified civil cases and Magistrates' Courts for criminal cases. The law of the Protectorate is largely tribal custom, but in certain chiefdoms the Shari' a code of Muslim law is recognised, especially in the Qu'aiti State of Shihr and Mukalla (ruled by His Highness Sultan Sir Salih bin Ghalib al Qu'aiti K.C.M.G.), which State legislates by published decrees.

A

LOCAL GOVERNMENT

631 632 There are two local government bodies in the Colony: the larger is known as the Fortress Township Authority and the area governed embraces the Isthmus and Peninsula with a civilian population estimated to be 70,000. This area includes the Military and the R.A.F. establishments. The other is known as Sheikh Othman Township Authority and takes its name from the built-up township of 21,000 persons, all non-Europeans, situated some four miles from the Isthmus. The area governed includes this Township and the remainder A of the Colony in which are to be found four small coastal villages whose inhabitants number approximately 2,500.

666 642 In 1949 the principle of election was first introduced into the constitution of the Fortress Township Authority, so as to provide three elected members in addition to the existing four nominated official and three nominated unofficial members. In Crater ward there were elections, resulting in the success of one Arab merchant and one Pakistani advocate who was previously a nominated member of the Authority. In the other ward objections were raised against two Arab candidates, who were found not to be of British birth, and a

T: Gt. Brit., Colonial Office G-3 (1949-50) 1951 NM1 Aden
Hadhramaut MM2

ADEN PROTECTORATE

PART IV

Chapter 1: General Review

WESTERN ADEN PROTECTORATE

THE poor rainfall of 1948 was repeated in 1949; but the rains of 1950 [132] were in almost all areas exceptionally good and the economic situation is generally better than it has been for a long period. The new forms of 648 administration in Shaib and Beihan progressed slowly but satisfactorily and up to the end of the period the political situation was generally improved, especially in Lower Yafa'i, where more friendly relations were restored between Government and the Sultan. At the very end of the period, on Christmas Eve, the attempted assassination of the British Agent in Shairi country in the Amiri State made a punitive expedition necessary; but order was being restored by the end of 1950.

In August, 1949, Yemeni troops began to build a fort on Protectorate soil near Najd Marqad in Beihan State. It was eventually found necessary to destroy this fort by air action. This serious incident resulted in an Anglo-Yemeni conference in London in the autumn of 1950 for the purpose of discussing a means of finally clearing away points of misunderstanding between the two Governments.

A number of clashes made it necessary to re-enter the northern part of the lower Aulaqi State. Order was restored by the end of 1950 with a show of force but no actual fighting.

It is hoped that the erection of a fort, now completed, on the main road will put a final stop to trade route incidents in Qutebi country.

A large number of Jews passed through the Protectorate on their [167] way to Aden to be flown to Israel. This operation passed off without a single incident in which a Jew suffered any physical harm.

The development of the Abyan scheme greatly raised the revenues of the Fadhli and Lower Yafa'i states and social services are improving as a result.

EASTERN ADEN PROTECTORATE

Political

The settlement of the Qu'aiti-Kathiri boundary dispute and the 631 general prevalence of peace in tribal areas and throughout the country allowed efforts to be concentrated on development of agriculture and improvement of the administrative machinery.

More responsibility was given to Naibs (local Arab District Com-

7: Gt. Brit., Colonial Office G-3 (1949-50) 1951 MM1 Aden
Hadhramaut MM2

631 missioners) and Qaims (Assistant District Commissioners) of the provinces and districts. Naibs were provided with motor vehicles to increase their mobility. An annual conference of all Quaiti, Kathiri and Wahidi Naibs and Qaims has been instituted, at which lectures and practical demonstrations in all administrative subjects are given by local experts.

631 Another significant step towards devolution of duties on to Naibs
621 and Qaims has been the setting-up of village councils under their direction and supervision. The activities of these councils include village welfare, hygiene, sanitation, increase of food production, etc. The Sultan of Qu'aiti State has also nominated a Municipal Council for Mukalla.

643 The period under review was also notable for increased co-operation
631 in administrative affairs between Qu'aiti and Kathiri and for the settlement of problems common to these two States. The Qu'aiti and Kathiri State Secretaries and senior officials met several times during 1949 and 1950 and joint decisions were taken on such matters as local import and export taxes, development tax on date-bearing palms, postal affairs, remittances from abroad, famine relief and prevention, and unification of vehicle licences.

[665] With the retirement of Sheikh Seif bin Ali Elbually, C.B.E., from the post of State Secretary to the Qu'aiti Government, in December,
578 1950, and the appointment of Sheikh Qaddal Sa'id El Qaddal Pasha, M.B.E., formerly Qu'aiti Director of Education who is a Sudanese, as his successor, the so-called Nationalist Party, whose membership does not extend beyond Mukalla Town, seized the opportunity to foment serious rioting, in the quelling of which 16 persons were killed and 24 wounded. Suitable sentences were dealt out to the ringleaders by the Special Court set up by the Sultan to try the offenders. The new State Secretary has been warmly welcomed into the office by all the responsible citizens and officials of the Qu'aiti State in Mukalla and throughout the Provinces.

643 The Kathiri Sultan Ja'far bin Mansur bin Ghalib died on 24th April, 1949, and was succeeded by his nephew Sultan Hussein bin Ali bin Mansur al Kathiri, who was recognised by His Majesty's Government as Treaty Sultan on 22nd May, 1950.

671 During 1950 codified criminal law based on Sharia was introduced in the Qu'aiti State.

Beduin Affairs

631 *Wahidi Area.* As a result of the operations against the Khadim
721 of Mithaf and the Al Adhm Tribe in January and February, 1950, the whole Dhiyeibi area came under the Sultan of Balhaf and security posts were established on the western border of the Eastern Aden Protectorate.

In July, 1950, a successful operation was undertaken against Al Ba Dukhn for breach of the peace and the tribe was brought under complete control.

7: Gt. Brit., Colonial Office G-3 (1949-50) 1951 MM1 Aden

Hadhramaut MM

712 *Northern Area.* In 1950 the desert posts were completed at Minwakh, Zimakh and Al Hajr, thus linking up the northern fort system with Al Abr and Asakir, and controlling all the important water points in the area. Since the establishment of these forts there has been no raiding at all in this area, or by tribes of this area upon other tribes.

631 *Eastern Areas.* After the settlement with the Menahil in 1948 this area remained quiet, and the Mukalla Regular Army fort at Som is now accepted by the tribes of the area. Recently the Naib of Shibam met the Muqaddam of the Menahil at Elinat. This went far to heal the breach between them and Government dating from 1947 when the tribe rose and attacked Government posts.

648 *Mahra—Socotra.* The Resident Adviser paid two visits to Socotra during 1949-50, one by sea and the other by air. Among subjects discussed with the Sultan were reports of famine conditions on the Island. The Resident Adviser strongly urged the Sultan to spend more time on the mainland, and agreed to arrange a meeting later in 1951 between the Qu'aiti and the Mahra to settle a frontier dispute at Museina. The Fisheries Officer visited the Mahra coast to study fishing conditions there.

General

731 As a result of the famine in 1949, there has been a notable decrease in the numbers of camels and goats, and as a result of delayed rains in Socotra the people there have suffered a similar loss. However, 1950 was a good year for the beduin, and more young camels are to be seen load-carrying now.

691 One of the chief complaints by the Bedu has been the delay caused by magistrates when judging Bedu cases. This matter has been investigated and is being put right.

664 Very recently a number of chiefs from the western tribes held a
619 meeting and put in a joint petition to Government. The three points of the petition were (*a*) a complaint against the arms-carrying ban in Wadi Du'an; (*b*) a complaint against truck owners carrying loads which are forbidden by Government's agreement with the Bedu; and (*c*) a request for some of their old customs to be recognised. But so firmly is the peace now established that troublesome elements who attempted to support these demands by force were overruled by the majority. The Government is taking suitable action in this matter.

648 On 25th August, 1949, Colonel J. E. H. Boustead, D.S.O., O.B.E., M.C., assumed the appointment of British Agent, Eastern Aden Protectorate, and Resident Adviser to the Hadhramaut States and to the Wahidi State of Balhaf.

600 A table of Colonial Development and Welfare Schemes is g[illegible]n on p. 6.

Hadhramaut MM2

CLIMATE

132 The maritime plains are damp and hot in the summer, and are subject to sandstorms and high winds. In the winter (October to the end of March) it is cool and sometimes cold at night and much less damp.

In the mountains, which vary in height between 1,500 and 8,000 feet, it is drier and cooler during the day and night ; at above 4,500 feet it can be very cold.

In the Wadi Hadramaut and the intervening tableland or "Jol," extremes of both heat and cold are encountered. The heat, in contrast to that of the coast, is dry, but more intense. The rainfall is small.

132 312 There is little rainfall in the littoral and maritime hills ; here cultivation is chiefly dependent on irrigation from water channels and courses. In the highlands well irrigation is common and there is heavier rainfall, which is led down ravines and defiles into terraced fields.

GENERAL DESCRIPTION

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311 The greater part of the Eastern Aden Protectorate consists of desert and barren mountains intersected by wadis, some of which are fertile and cultivated. There are a number of comparatively large towns, notably Mukalla, the capital of the Qu'aiti State and principal seaport, and Sai'un, the capital of the Kathiri State.

Chapter 12: Administration

631 648 649 The Eastern Aden Protectorate comprises the Hadhramaut (consisting of the Qu'aiti State of Shihr and Mukalla, and the Kathiri State of Seiyun), the Mahri Sultanate of Qishn and Socotra, the Wahidi Sultanates of Bir 'Ali and the Sheikhdoms of Irqa and Haura, all of which have been for many years in protective treaty relations with His Majesty's Government. His Highness Sultan Sir Salih bin Ghalib al Qu'aiti, K.C.M.G., Sultan of Shihr and Mukalla, is the premier chief in the Eastern Aden Protectorate, and the Hadramaut is the most important and best organised of these areas. It is bounded on the west by the Wahidi Sultanates and on the east by the Mahri Sultanate.

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7: Gt. Brit., Colonial Office G-3 (1949-50) 1951 MM1 Aden

Hadhramaut MM2

648 631 Sultanate of Muscat and Oman. The Sultan of Qishn and Socotra resides on the island of Socotra, which lies off Africa, 150 miles from Cape Guardafui. The island was occupied by the East India Company in 1834, and it came under British protection, together with the neighbouring Abdel Kuri and Brothers Islands in 1866, when the treaty with the Mahri Sultan was concluded. Socotra produces aloes, dragons' blood and ghee. The population is probably about 8,000, the island is rather less than 100 miles from east to west and about 30 miles broad. Its interior is mountainous, and the Fidahan Hajr rises to nearly 5,000 feet. The capital is Hadibu, shown on European maps as Tamarida.

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631 622 The Protectorate consists of the following tribal districts :

WESTERN ADEN PROTECTORATE

[643] ABDALI : His Highness Sultan Fadhl bin Abdul Karim Fadhl, Sultan of Lahej, the premier chief of the western area. *Capital:* Lahej.

AMIRI : Amir Nasr bin Shaif, C.M.G. *Capital:* Dhala.

FADHLI : Sultan Abdullah bin Uthman. *Capital:* Shuqra.

LOWER YAFA'I : Sultan Aidrus bin Muhsin. *Capital:* Al Qara.

HAUSHABI : Sultan Mohammad bin Sarur. *Capital:* Museimir.

UPPER YAFA'I CONFEDERATION : Sultan Muhammad bin Salih, *Capital:* Mahjaba.

MAUSATTA : Sheikh Ahmed Bubaker Ali Askar and Sheikh Husein Salih Musin Askar. *Capital:* Al Qudma.

DHUBI : Sheikh Abdulrahman bin Salih (under age). Regent : Sheikh Salih Salim. *Capital:* Dhi Sura.

MAFLAHI : Shiekh Qasim Abdulrahman. *Capital:* Al Jurba.

HADRAMI : Sheikh Muhammad Muhsin Ghalib. *Capital:* Ash Shibr.

SHAIB : Sheikh Ahmed Mana As Saqladi. *Capital:* Awabil,

QUTEIBI : Sheik Hassan Ali. *Capital:* Al. Thumeir.

7: Gt. Brit., Colonial Office G-3 (1949-50) 1951 MM1 Aden
Hadhramaut MM2

631 **ALAWI**: Sheikh Salih Sayil. *Capital:* Al Qash'a.

622 **AQRABI**: Sheikh Muhammad Fadhl Ba Abdullah. *Capital:* Bir Ahmed.

AUDHALI: Sultan Salih bin Husein. *Capital:* Lodar.

UPPER 'AULAQI: Sultan Awadh bin Salih bin Abdullah. *Capital:* Nisab. Sheikh Muhsin bin Farid. *Capital:* As-Said.

LOWER 'AULAQI: Sultan Nasir bin Aidrus bin Ali bin 'Abdullah (under age). Regent: Sultan Ahmed (Sheikh) bin Ali. *Capital:* Ahwar.

BEIHAN: Amir Salih bin Husein. Regent: Sharif Husein bin Ahmed, O.B.E. *Capital:* Beihan Qasb.

SUBEIHI: Sheikh Muhammad Ali Ba Salih, Sheikh Muhammad bin Ali of the Barhimi and Sheikh Abdullah Ba Sa'id of the Atifi.

EASTERN ADEN PROTECTORATE

[843] **QU'AITI**: His Highness Sultan Sir Salih bin Ghalib al Qu'aiti, K.C.M.G., Sultan of Shihr and Mukalla.

KATHIRI: Sultan Husein Ali bin Mansoor Al Kathiri.

BALIHAF: Sultan Ali bin Mohsin bin Saleh Al Wahidi.

BIR ALI: Sultan Nasir bin Yaleb al Wahidi.

HAURA: Sheikh Awadh bin Saleh Ba Shatid.

IRQA: Sheikh Ahmed bin Abdullah bin Abdullah bin Awad Ba Das.

Chapter 13: Weights and Measures

804 These vary considerably from place to place, but the tendency of late has been towards standardisation. Generally speaking, liquids are weighed and grain is measured. The measures of weight most used are the pound, the frasila = 28 lb. and the khandi = 24 frasilas. The keila, a cubic measure for grain, varies from place to place, but the one mostly used is equivalent to about 50 lb. of grain. The qadah = 200 lb. and the qasa = 2¼ lb. are also in use. Linear measurement is mostly in qamas, one equalling 5 feet 6 inches approximately, or else the dra = 1½ feet approximately.

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Hadhramaut MM9

There has been close co-operation between the two States; they 654
jointly operate a workshop in Sai'un for repairs of pumps and agricultural machinery 697 and maintain an Agricultural Department in the Wadi.

In the Wahidi Country an administration has been set up under the 631 advice of a Political Officer. Progress in extending the administration to outlying areas has continued and a start has been made in local government in the few small towns of the area. Experiments have been [242] carried out in cotton and sugar cultivation.

The Sultan of Mahra and Socótra died in February, 1952. In Socotra Sultan Isabin Ahmed Afrar has been elected his successor but he has not been given formal recognition by Government as his election has not yet been confirmed by the mainland chiefs.

Details of Colonial Development and Welfare Schemes in progress during the period are given in Appendix II at the end of the report.

8:Gt. Brit., Colonial Office G-3 (1951-52)1954 MM1 Aden
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Chapter 7: Social Services

EDUCATION

General

The Aden Protectorate is divided administratively into two parts, 631 Eastern and Western, with a British Agent for each at Mukalla and Aden respectively. Education, which is under the immediate general 871 guidance of the British Agents, has thus two distinct divisions. The Aden Colony Department of Education gives advice and assistance and co-ordinates, so far as is possible, educational development throughout the whole territory. A full-time European Education Officer is responsible for this, working under the Director of Education and in consultation with the British Agents. His activities have for some years been devoted mainly to the more backward Western Protectorate.

The general policy is to build up self-supporting State departments of education, which may control a system of full primary schools of equal standard to those in the Colony. Post-primary education is more directly a concern of Government and the aim is to establish intermediate schools at suitable points in the Protectorate. It is intended that these schools should in most cases serve more than one State and that the States should contribute to their upkeep. Full secondary education is not at present envisaged for the Protectorate, but the intermediate schools will prepare boys for entry to Aden College and the Technical College in the Colony.

Government co-ordinates the courses and syllabus of these schools but, although this has been effected for most of the primary schools, a certain amount of diversity still exists in the intermediate schools. The ages for entry and leaving are in the theory the same as for Colony schools but there is no registration of births and ages are known only approximately.

Expenditure on Education

The Colony Government does not make any contribution towards 152 education in the Protectorate; all expenditure over and above what [148] the States can afford is borne by Her Majesty's Government.

Expenditure on education for the year 1951–52 was in the region of £51,000, divided between the Eastern and Western Protectorate thus:

	West £	*East* £	*Total* £
Expenditure by States	6,781	25,188	31,969
Expenditure by Her Majesty's Government	5,432	4,767	10,199
Expenditure from Colonial Development and Welfare Funds	1,094	7,122	8,216
	£13,307	£37,077	£50,384

8:Gt. Brit., Colonial Office G-3 (1951-52)1954 MM1 Aden
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648 The island of Socotra was occupied by the East India Company in 1834 and came under British protection together with the neighbouring Abd Alkuri and Brothers Islands when the treaty with the Mahra Sultan of Qishn and Socotra was concluded in 1866.

Chapter 3 : Administration

631 The Eastern Protectorate comprises the Hadhramaut (consisting of the Qu'aiti State of Shihr and Mukalla, and the Kathiri State of Sai'un), 648 the Mahra Sultanate of the Qishn and Socotra, the Wahidi Sultanates 643 of Belhaf and Bir 'Ali and the Sheikhdoms of 'Irqa and Haura, all of which have been for many years in protective treaty relations with Her Majesty's Government. His Highness Sultan Sir Salih bin Ghalib al Qu'aiti, K.C.M.G., Sultan of Shihr and Mukalla, is the premier chief in the Eastern Protectorate, and the Hadhramaut is the most important and best organised of these areas. A British Agent is stationed at Mukalla who advises the Rulers of the Eastern Protectorate on matters of administration.

The interests of the Western Protectorate are looked after similarly by a small cadre of British Political Officers and Arab assistant political officers under a British Agent, whose headquarters are in Aden. The political staff who are posted to administrative districts inland advise the local rulers on the administration of their areas, since Her Majesty's 619 Government does not administer the Protectorate directly. The tribes 622 nominate their own chiefs, who have subsequently to be recognised by the Governor of Aden. Not all the chiefs have complete control over 701 their subjects, but since 1943 the authority of some of them has been 625 greatly increased by the introduction of simple administrative machinery. For internal security some of the chiefs have Tribal Guards mainly (paid for by Her Majesty's Government as a temporary measure) under the joint control of the British Agent and the chief. In 1937 the Aden Government raised a force known as the Government Guards for police duties in the Western Aden Protectorate ; they are stationed inland at fixed posts and are paid for and controlled entirely by Government.

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The Protectorate consists of the following states :

WESTERN PROTECTORATE

[643] 'ABDALI : His Highness Sultan Fadhl bin 'Abdul Karim Fadhl, Sultan of Lahej until April, 1952, and thereafter His Highness Sultan 'Ali bin 'Abdul Karim, the premier chief of the Western Protectorate. Capital : Lahej.
'AMIRI : Amir Nasir bin Shaif, C.M.G. Capital : Dhala.
FADHLI : Sultan 'Abdullah bin 'Uthman. Capital : Shuqra.
LOWER YAFA'I : Sultan 'Aidrus bin Muhsin. Capital : Al Qara.
HAUSHABI : Sultan Muhammad bin Sarur. Capital : Museimir.
UPPER YAFA'I : Sultan Muhammad bin Salih. Capital : Mahjaba.

8:Gt. Brit., Colonial Office G-8 (1951-52)1954 MM1 Aden
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MAUSATTA : Sheikh Ahmad Bubakr 'Ali 'Askar and Sheikh Hussein Salih Muhsin 'Askar. Capital: Al Qudma. 631 361

DHUBI : Sheikh 'Abdulrahman bin Salih (under age). Regent: Sheikh Salih Salim. Capital : Dhi Sura.

MAFLAHI : Sheikh Qasim 'Abdulrahman. Capital : Al Juba.

HADRAMI : Sheikh Muhammad Muhsin Ghalib. Capital : Al Shibr.

SHAIB : Vacant. Capital : Awabil.

QUTEIBI : Sheikh Hasan 'Ali. Capital : Al Thumeir.

'ALAWI : Sheikh Salih Sayid. Capital : Al Qash'a.

'AQRABI : Sheikh Muhammad Fadhl Ba 'Abdulla. Capital : Bir Ahmad.

'AUDHALI : Sultan Salih bin Hussein. Capital : Lodar.

UPPER 'AULAQI : Sultan 'Awadh bin Salih bin 'Abdullah. Capital : Nisab. Sheikh Muhsin bin Farid. Capital: Al Said.

LOWER 'AULAQI : Sultan Nasir bin 'Aidrus bin Ali bin 'Abdullah (under age). Regent : Sultan Ahmed (Sheikh) bin Ali. Capital : Ahwar.

BEIHAN : Amir Salih bin Hussein. Capital : Beihan Qasb.

EASTERN PROTECTORATE

QU'AITI : His Highness Sultan Sir Salih bin Ghalib Al Qu'aiti, K.C.M.G., Sultan of Shihr and Mukalla. Capital: Mukalla. 631 643

KATHIRI : Sultan Hussein bin 'Ali bin Mansur Al Kathiri. Capital : Sai'un. 361

MAHRA (Qishn and Socotra) : Successor to Sultan 'Ahmed bin 'Abdulla bin 'Isa bin 'Afrar not yet elected. Capital : Hadibu (Socotra).

BALHAF : Sultan Nasir bin 'Abdullah Al Wahidi. Capital : Azzan.

BIR 'ALI : Sultan 'Alawi bin Muhsin Al Wahidi. Capital : Bir 'Ali.

Chapter 4: Weights and Measures

These vary considerably from place to place, but the tendency of late has been towards standardisation. Generally speaking, liquids are weighed and grain is measured. The measures of weights most used are the pound, the frasila = 28 lb. and the khandi = 24 frasilas. The keila, a cubic measure for grain, varies from place to place, but the one mostly used is equivalent to about 50 lb. of grain. The qadah = 200 lb. and the qasa = 2¼ lb. are also in use. Linear measurement is mostly in qamas, one equalling 5 feet 6 inches approximately, or else the dra = 1½ feet approximately. 804

Areas are generally quoted in dhund or fadan, which is equivalent to the area ploughable by a yoke of oxen in a working day of about eight hours. It is roughly an acre or 4,840 square yards.

30: Gt. Britain G-5 (ca. 1918) 1920 MJ1 Saudi Arabia

Aden MM1
Hadhramaut
MM2

CHAPTER VII

ADEN AND HADHRAMAUT

THE Resident of Aden exercises political influence over a very extensive tract of country in the south of the Arabian Peninsula, south of a line beginning at Ras Turbah (Tūrbākh), a point at the extreme south-westerly corner of Arabia, and extending roughly in a north-easterly direction to the desert; it comprises all the territory to the south of this line, inclusive of the Hadhramaut. In the present chapter this region will be considered in two sections: (A) Aden and the Interior (including the Aden Protectorate proper), and (B) The Hadhramaut.

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A. ADEN AND THE INTERIOR

AREA

The Aden Interior includes the actual Protectorate (q. v. p. 183) and the remoter tribes under the outer Aden sphere of influence, but excludes the Sultanates of the Hadhramaut and the Wahīdi. Its western boundary is the delimitation line drawn (Jan. 1902–Dec. 1904) by the Anglo-Turkish Commission, from Ras Turbah, a point opposite Perim Island, inland past Jalīlah, north of Dhāla and a little south of Qa'tabah, to the Bana River, and produced thence by a line, not fixed by actual survey, north-east to Beihān el-Jezāb. The eastern boundary is not so clearly defined, but may be indicated by a line drawn northward from Sheikh 'Abd er-Rahmān (a coastal shrine marking the lower 'Aulaqi eastern border) to a point half-way between Yeshbum, an important settlement in upper 'Aulaqi, and Habbān, a town of the Wahīdi Sultanate. The northern limit is the Ruba' el-Khāli, or great inland desert, the Sherif of Beihān el-Jezāb being the most northerly chief in political relationship with Aden. The southern limit is, of course, the sea-coast. Within this frontier the most important section is the western, comprising the territories of the Emir of Dhāla, the Haushabi, and a portion of the Subeihi. Through these districts pass the main trade-routes from Turkish Yemen, the only routes

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p. 179

30: Gt. Britain G-5 (ca. 1918) 1920 MJ1 Saudi Arabia
Hadhramaut MM2

631 which could be utilized by a force advancing into British territory
from Yemen, or the converse. The main lines of communication
487 are three: (*a*) through the Dhāla valley, (*b*) through the Tiban
valley, and (*c*) past Mafālis and down Wādi Ma'din, a tributary of
the Wādi Darr. The area of the Aden Interior, thus considered,
is about 19,000 sq. miles.

Physical Character

133 The region may be divided into six clearly defined zones, roughly parallel with the coast and not greatly differing from those of Yemen:

(1) The littoral belt.
(2) The maritime ranges.
(3) The intramontane plains.
(4) The main watershed.
(5) The up-country plateau.
(6) The great inland desert.

(1) The littoral belt is a level, maritime plain, chiefly desert and often saline near the coast. Two important oases may be noted: (*a*) that of Lahej, in the 'Abdāli Sultanate, between Wādis Kebīr and Saghīr, bifurcations of the Tiban valley; (*b*) Abiyān, a large district of scattered villages and cultivation lying between Wādis Bana and Hasan. Each of these oases has an approximate area of 60 sq. miles, but that of Lahej is by far the richer of the two.

(2) The littoral belt, which varies in width from 40 miles to less than four, is backed by low ranges of maritime hills, black and metamorphic, which culminate here and there in upstanding and often twin peaks of 3,000 or more feet in altitude. Passes, by which caravan routes cross the crest, average 2,500 ft. The maritime scarps of the ranges are barren and almost waterless; but the inland slopes, which are far less abrupt, hold wooded water-courses and permanent wells.

(3) The series of broad plains, inland of the maritime hills, which average 2,000 ft. above sea-level, are of sterile aspect but have a small regular rainfall in the summer, which enables fairly large areas to be placed under cultivation.

(4) The main watershed rises almost sheer from the plains and in parts, especially at the eastern end, has the appearance of an unbroken wall, but really consists of several mountain ranges which overlap each other. The crests attain an average altitude of 7,000 ft. above sea-level. Passes, on caravan routes, seldom exceed 5,000 ft. in height. This main watershed is highest in the west where it merges into the Yemen highlands. It is usually known

30: Gt. Britain G-5 (ca. 1918) 1920 MJ1 Saudi Arabia
Hadhramaut MM2

the summer thunderstorms are due. These latter are often ex- 132
tremely violent, even terrifying. Hail occasionally falls. Harvest-
ing of one crop or another goes on throughout the year—chiefly 241
bearded wheat, barley, maize, lucerne, and coffee (but the latter is less 311
frequent than over the Yemen border). Indigo and cotton (a very small
bush) are grown in the Nisāb district and grapes on the Yemen border.

In the sixth zone—the Empty Quarter or Great Red Desert—the population is pastoral and follows the grazing according to the rainfall, which is irregular and scanty. Along the principal wādis, which lead north towards the desert, there are permanent settlements and cereal crops are raised, chiefly millet, the stalks of which make useful fodder when grazing is scarce. The semi-nomadic part of the population returns to the settlements to await the next grazing-season in the desert.

In the Āden Interior as a whole the prevailing diseases are small- 164
pox, fever (especially malarial), and, to some extent, consumption.
The 'Yemen ulcer' is also common among the tribes.

Population

The population of the Aden Interior (considered as a whole, and 161
including that portion known strictly as the Aden Protectorate),
settled and nomadic, may be computed at about half a million. 631 •
The district is composed of a number of Tribal Confederations or
Sultanates, some lying within the limits of the Protectorate proper,
some without.

The limits of the Āden Protectorate proper are the delimitation 131
line, previously mentioned, from Ras Turbah to a point some few
miles north of Dhāla, and thence a somewhat vaguely defined line
continuing at first in a south-easterly direction and then in a
generally easterly direction to the coast of the Gulf of Aden near
the small settlement of Maqātīn. They enclose an area of about
4,200 sq. miles, having a population of 100,000. The tribal con- 619
federations lying within this boundary are: the Subeihi, 'Abdāli,
Fadhli, Haushabi, Amīri, 'Alawi, 'Aqrabi, and other smaller tribes; 621
and without are the Yāfa', 'Aulaqi, Beida, Oleh, and 'Audillah
('Audali). The tribes of the Protectorate have a larger proportion 361
of non-combatants and are more settled than those of the remoter
interior; the bulk are to be found in the towns and villages of the
littoral belt, the chief centres being Lahej, Waht, Shūghrah, and
the Abiyān district.

In dealing with a variety of tribes with such different character- 619
istics it is difficult to generalize; broadly they may be divided 142

30: Gt. Britain G-5 (ca. 1918) 1920 MJ1 Saudi Arabia

Hadhramaut MM2

Distances are reckoned by Khatwah (an hour's march, on the level, over ordinary ground, of about 3½ miles) and by Marhālah (a day's march of from 8 to 9 hours). 804

The measures of capacity are :

Shatr = ± ½ litre.
Musra or Mudd = 2 Shatr.
Rabā'i = 1½ Mudd (*plu.* Musra).
Sā' = 4 Rabā'i.
Qahāwil = 2 Sā'.

The Qahāwil is not in use at Makalla and Shiheir, where another measure, the Mikyāl = 8 Qurs or Musra (Mudd).

Government

The government of the Hadhramaut is in the hands of a number of 631
tribal chiefs. The most powerful clan or tribe, at present, is the *Ka'aiti* 622
(estimated pop. 50,000), a branch of the Yāfa' tribe, whose territory
lies farther west. Originally invited by the Seyyids to protect the 619
settled districts from the attacks of marauding tribes, they have established themselves as practically the rulers of the country, and now control the coast district with the ports of Shiheir and Makalla, as well as the towns Hajarein, Haurah, Qatan, and Shibām in the interior. The founder of this family accumulated great wealth and rose to the highest position in the service of the Nizam of Haidarabad, as 'Jemadar', or commander of an Arab levy composed of his tribesmen, numbers of whom still go to the East and elsewhere to seek their fortune. His descendant took the title of Sultan of the Ka'aiti in 1902. The *Kathiri* tribe was formerly the most powerful; they now occupy the greater part of the Central Hadhramaut, Seyyūn, Terim, and Ghurfah being their chief strongholds. These two tribes are extremely hostile to each other. The paramount chiefs of both have been in political relations with the British Government, through the Resident at Aden, but the Kathīri have less intercourse with us than the Ka'aiti and, of late, have broken off relations.

The Hadhramaut tribal chiefs nominally also recognize the 648
supremacy of the Sublime Porte and profess to be its protégés, but no part of the country has ever been really incorporated in the Ottoman Empire, nor has the Porte ever imposed taxes, sent troops or officials, or exercised any form of sovereignty. In so doing it would doubtless meet with the most obstinate resistance; on the other hand, the Turks have never sought the aid of the Hadhramaut chiefs, though the Imam of Yemen has made overtures to them latterly.

Of governmental administration as a whole, in spite of the comparative 631 homogeneity of the region, there is none, in the usually accepted sense of the term. The tribal lords have no care for what are considered in Europe the duties of government. Education, police, and public works are left entirely to private initiative, and as a result the two last are almost entirely non-existent. Instruction alone flourishes, and that only among the Seyyids and townsmen. There are some schools for so-called primary, secondary, 871 and higher instruction; in the two former the teaching is almost exclusively confined to language, grammar, and religion. The chief centre of higher instruction is at Seyyūn, where the Academy, known by the name Ribāt, is a sort of annexe to the Great Mosque; here there are about 100 students who receive free board and lodging and 300 outside students who pay fees of varying amounts. The teaching is confined to the intensive study of grammar, law, and theology, to the almost entire exclusion of the so-called modern sciences, astronomy (as interpreted by the Arabs) alone excepted. The study of medicine, among others, is entirely non-existent.

As for Law and Magistracy, the influence of the Seyyids is a 671 powerful curb on any oppression by the Muqaddams or tribal lords, and in the Hadhramaut there is a sufficiently independent magistrature. 792 The Seyyids have the greatest interest in seeing that the Mussulman law is honoured and respected, because the law and 692 religion are one: the decadence of religion would inevitably bring about the loss of that superstitious respect which the people have for them as descendants of the Prophet.

Each town or village of any importance has a *Qādhi*, with a 692 sub-Qādhi for the country district round about. The Qādhis are nominated by the Muqaddams, but the latter consult the Seyyids [792] and renowned savants before fixing on their choice; sub-Qādhis are nominated by the Qādhis. The Qādhis have both civil and criminal jurisdiction, and base their decisions on the works of jurists of the Shafei rite. Judgements must be drawn up in writing and signed and sealed by the Qādhi who has delivered them, but can only be put into execution on authorization by the Muqaddam, who, however, uses his veto but rarely. The jurisdiction of the sub-Qādhis is limited to marriage and other acts of family life, the majority of the inhabitants of the country rarely having recourse to the judge in their other affairs. Differences 622 between persons of the same family are in general adjusted by the Abu, and differences between persons belonging to different families 628 by the Muqaddam. In the latter cases, failing accord, justice is settled